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THE CATHOLIC EDUCATIONAL REVIEW

VOL. XL

FEBRUARY, 1942

No. 2

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The Catholic Educational Review is indexed in The Catholic Periodical Index, The Education Index and The Catholic Magazine Index Section of The Catholic Bookman.

Under the direction of the Department of Education
The Catholic University of America

Monthly Except July and August. Yearly, \$3.00, 14s.6d. Single Number, 35c, 1s.8d

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The Catholic Educational Review

FEBRUARY, 1942

THE OFFICE OF EDUCATION WARTIME COMMISSION*

This war to the finish for freedom calls for the utmost in service and sacrifice from everyone in the United States. One hundred and thirty-two million people have closed ranks in a mighty and united effort to destroy the powerful forces of tyranny led by the organized gangsters of the world.

It is clear that during the war period the relationship of the Federal Government to education is going to be much closer and more direct than at any previous time. And the Government will naturally put increasingly heavy responsibilities upon organized education. Under these conditions, what assistance will the schools, colleges and libraries need in planning the adjustments in their programs required in the interest of the most effective war service to the nation? At the same time, how can we preserve those educational services needed by democratic people over the long pull?

CURRENT WAR SERVICES OF THE OFFICE OF EDUCATION

In the defense period before war was declared, the U. S. Office of Education had become extensively involved in the defense effort. At the present time the regular Office programs of vocational education and rehabilitation involving the judicious use of about \$65,000,000, more than one-third of which is supplied by the Federal Government, are working full speed in thousands of communities. In these programs every effort is being made to hold up the standards which are basic to the development of competent technical abilities in many war industries. Operating on a wide front at the present time in hundreds of

* Statement presented by John W. Studebaker, U. S. Commissioner of Education, at a meeting of educational representatives, Washington, D. C., December 23, 1941.

trades and in the professions of engineering, chemistry, physics and production management, the U. S. Office of Education, in cooperation with the Office of Production Management and staff officials of the Federal Security Agency, is this year managing the expenditures of more than \$116,000,000 of special Federal appropriations to accomplish through schools and colleges in about 10,000 communities the purposes which are vital to the success of the war.

Likewise, in cooperation with all the state departments of education and many local school systems, the Office of Education is responsible for determining the needs for capital investment in school facilities in defense areas and for funds with which to carry forward the operation and maintenance of those facilities. For these purposes the Office has already issued the required official certificates of necessity totaling approximately \$66,000,000. Many exceedingly complicated problems of educational and fiscal policy and procedure arise in these transactions. Another bill is now before Congress designed to increase the funds available for these essential purposes.

On the inter-American front various sections and divisions of the Office are at work developing projects in close cooperation with the Office of the Coordinator of Economic and Cultural Relations with Latin America and with the Division of Cultural Relations of the Department of State on the one hand, and with state departments of education, colleges and universities, county and city school systems on the other hand.

The Office has established an Information Exchange on Education and Defense. This Exchange is serving thousands of individuals and educational agencies. It is an excellent clearinghouse for many voluntary organizations and government agencies.

The Office is publishing an extensive series of pamphlets dealing with education and defense. It is operating a rather comprehensive program in the field of radio, working in cooperation with the Federal Radio Education Committee and circulating to schools, colleges and radio stations throughout the country scripts and transcriptions helpful in the war effort. We are producing fifty motion pictures to be used in training for war service and are planning many more. The Office is assisting actively in securing for schools and colleges appro-

priate priority ratings on purchases of educational supplies and equipment. The Treasury Department and the Office of Education are working jointly in developing plans to make educationally significant the program of defense savings.

Following up a long-time interest of the Office, supported vigorously by the President during recent years, and acting in terms of a specific request made to the Federal Security Administrator by the President last September, the Office, assisted by a special advisory committee, is utilizing its facilities in cooperation with a number of government agencies and with state departments of education, colleges, universities and libraries, in developing far-reaching plans to keep vital a sound morale based on understanding. Consequently the Office has inaugurated a School and College Civilian Morale Service.

The Office of Education, through a Federal Security Agency committee, is cooperating with the other constituent organizations of the Agency, and with the National Resources Planning Board and the Public Works Administration, in an extensive program of long-time planning for education in the states. A major problem of planning involves a program for improvements in and additions to the nation's physical plant for schools, colleges and libraries.

On these and many other fronts, the Office of Education is now operating and is becoming increasingly involved in problems in which all educational organizations have a vital interest.

ESTABLISHMENT OF WARTIME COMMISSION

To be of the largest possible service to the government in general, to a number of agencies of the government in particular, and to organized education throughout the nation, the Office of Education now needs and requests the united assistance of a workable group of key officials in or near Washington engaged in different fields of education. Acting upon Administrator McNutt's request, I am, therefore, establishing the Office of Education Wartime Commission.

The establishment and operation of this Commission will in no way impede, but rather will facilitate the continuing operation of existing educational organizations and committees. It is my earnest hope that the autonomy and effectiveness of the organizations represented in this united Commission will be

preserved. It is believed that through the work of this Commission, schools, colleges, and libraries will be able to render even greater service to the nation at this time of crisis. The people of the country have a right to expect this united effort by the government and organized education.

ILLUSTRATIVE PROBLEMS

What are some of the urgent problems already recognized which a united Wartime Commission can help to solve? The following are illustrative:

I. To improve educational services for the Government?

A. What special courses, if any, in addition to engineering, chemistry, physics, and production management, conducted by schools and colleges ought the government to finance? What will be the effects on other courses and on the general administration of schools and colleges?

B. What adjustments should schools and colleges make in the interest of better service to the government?

Examples: (1) Shortening time required for graduation by lengthening school week, shortening vacations, reducing curricular content. (2) Adjusting requirements for soldiers and sailors.

C. What proposals can be made to the War and Navy Departments for the utilization of colleges and universities for the training of various types of army and navy personnel?

Examples: (1) Engineer corps, (2) Chemical warfare service, (3) Quartermaster corps, (4) Officers' reserve.

D. What are the most practicable plans for removing the educational handicaps for men rejected in the draft?

(1) Will this plan require federal financial assistance? If so, how much and under what conditions should the funds be allotted to the states?

E. Should nursery schools be established with federal funds in anticipation of widespread employment of mothers in war industries? If so, under what conditions?

F. Should special courses be maintained in rural communities with federal funds to enable farmers to meet the food production goals set up by the Secretary of Agriculture?

G. What measures should be promoted for eliminating edu-

ecational discrimination against minority groups? (1) In training for employment, (2) In training for citizenship.

H. What improvements can be suggested in the defense training programs now in operation? (1) Of less than college grade, (2) Of college grade.

I. What are the feasible ways to effect a much-needed nationwide improvement in health education? In what ways should the government help?

II. *To aid civilian educational needs associated with the war such as the following, and to what extent may federal financial assistance be needed?*

A. Assuring an understanding of the values we are fighting to preserve as expressed in the Bill of Rights, Four Freedoms, Atlantic Charter, etc.

B. Making clear an understanding of the menace of dictatorship and tyranny.

C. Supplying other needed information about war policies.

D. Promoting an understanding of our allies and friends.

E. Increasing the unity of our people and knitting the foreign-born into our common life.

F. Providing wholesome morale-building opportunities through recreation.

G. Building strength and physical fitness in our citizens.

H. Developing practical skills and specialized competencies needed in carrying on essential civilian occupations.

I. Promoting general literacy and comprehension of the meaning of current events.

J. Discouraging fear and hysteria and hatred.

III. *To advise the Government and educational institutions with respect to special problems involving the effects of wartime measures on schools, colleges and libraries, such as:*

A. Supply of teachers for schools and colleges.

B. Financial problems of institutions in which enrollments are reduced.

C. Citizenship training for the foreign-born.

D. Incorporation into courses of study of government publications respecting a variety of wartime measures such as defense savings, taxation, health, nutrition, social security, etc.

E. Bringing to suitable educational and physical standards future draftees for the army and navy.

F. Facilitating Office of Education cooperation with other government agencies in their war efforts involving schools and colleges, such as the Office of Civilian Defense, the Treasury Department, and the Office for Emergency Management.

IV. To facilitate plans for the study of post-war readjustments.

This involves consideration of a long series of complicated and vitally important problems.

ORGANIZATION OF THE OFFICE OF EDUCATION WARTIME COMMISSION

The Office of Education, in carrying its wartime responsibilities, invites the united assistance of various individuals and educational organizations to insure the elimination of duplication of effort, and to develop the soundest policies and the most expeditious and effective procedures for mobilizing all educational agencies for victory in this world-wide struggle for freedom. It is my considered opinion that these purposes can be accomplished best by the Office of Education Wartime Commission, organized so as to:

I. Provide a relatively small, representative, working group of responsible executives in educational organizations and in the U. S. Office of Education readily available in Washington for frequent collaboration in formulating and executing plans for the most effective utilization of schools, colleges and libraries in the prosecution of the war.

II. Determine ways to make a united approach to the solution of the educational problems related to the war.

III. Make possible the regular and continuous consideration by the Commission of the purposes and assets of the great segments of American education, especially those represented by the members of the Commission, and to develop plans for the most effective coordination and service of all the organizations of American education.

IV. Meet regularly at such frequent intervals as may be necessary or advisable, possibly once each week in the immediate future, in a special room in the U. S. Office of Education arranged for the purpose. Under the direction of the executive director, with the aid of a librarian and clerical assistance sup-

plied by the Office of Education, there will be kept on file all materials essential to the deliberations of the Commission, to serve as an exhibit and as a means of tracing the educational implications of the emerging needs of the nation in the all-out war effort.

V. Offer an opportunity to the Commissioner of Education and his staff to present regularly to the Commission (1) reports of developments of defense activities in which the Office of Education is involved, including those activities related to other government agencies, (2) problems or proposals which require consideration, and (3) needs of the Office of Education.

VI. As requested by members of the Commission, facilitate the clearing of facts and problems and the results of the action achieved by any of the respective organizations represented on the Commission.

VII. Assist the Commissioner of Education in developing plans for the most effective use of publications which the U. S. Office of Education may issue.

PERSONNEL OF THE COMMISSION

J. W. Studebaker, U. S. Commissioner of Education, *Chairman*

Bess Goodykoontz, Assistant Commissioner of Education, *Vice Chairman*

Fred J. Kelly, Chief, Division of Higher Education, *Executive Director*

John Lund, Senior Specialist in the Education of School Administrators,

Assistant Executive Director

Harry A. Jager, Chief, Occupational Information and Guidance Service,

Assistant Executive Director

Selma M. Borchardt, Washington representative, American Federation of Teachers

Francis J. Brown, Executive Secretary, Sub-Committee on Military Affairs of the National Committee on Education and Defense

Morse A. Cartwright, Director, American Association for Adult Education

Francis S. Chase, Executive Secretary, Virginia Education Association, and representative, National Association of Secretaries of State Teachers Associations

John W. Davis, President, West Virginia State College, representing the Conference of Negro Land-Grant Colleges

L. H. Dennis, Executive Secretary, American Vocational Association, and Secretary, National Committee on Education and Defense.

Ralph M. Dunbar, Chief, Library Service Division, and Secretary, Special Committee of American Library Association on Defense

Walter C. Eells, Executive Secretary, American Association of Junior Colleges

Paul E. Elcker, Executive Secretary, National Association of Secondary-School Principals
Guy Stanton Ford, Executive Secretary, American Historical Association representing the National Association of State Universities
Willard E. Givens, Executive Secretary, National Education Association, and Co-Chairman, National Committee on Education and Defense
Ralph Himstead, Executive Secretary, American Association of University Professors
H. V. Holloway, Secretary, National Council of Chief State School Officers
C. B. Hoover, Dean of the Graduate School, Duke University, representing the Association of American Universities
Rev. George Johnson, Director, Department of Education, National Catholic Welfare Conference
Mary E. Leeper, Executive Secretary, Association for Childhood Education
W. A. Lloyd, Director of Information, Association of Land-Grant Colleges and Universities
Howard H. Long, Assistant Superintendent of Schools, Washington, D. C., representing the American Teachers Association
Eva Pinkston, Executive Secretary, Elementary School Principals Department of the NEA
Frederick L. Redefer, Director, Progressive Education Association
S. D. Shankland, Secretary, American Association of School Administrators
John J. Seidel, State Director of Vocational Education, Maryland, and President, American Vocational Association
Guy E. Snavely, Executive Director, Association of American Colleges
A. J. Stoddard, Superintendent of Schools, Philadelphia, and Chairman, Educational Policies Commission (William Carr as Alternate)
Charles H. Thompson, Dean of the College of Liberal Arts, Howard University, representing the Association of Colleges and Secondary Schools for Negroes
Edna Van Horn, Executive Secretary, American Home Economics Association
J. C. Wright, Assistant U. S. Commissioner for Vocational Education
George F. Zook, President, American Council on Education and Co-Chairman, National Committee on Education and Defense

ADDITIONAL STAFF FROM THE U. S. OFFICE OF EDUCATION

Director of Information, W. D. Boutwell.
Secretary for the Wartime Commission and for the Divisional Committee on Higher Education, Mabel H. Smith.
Secretary for the Divisional Committee on State and Local School Administration, Cletus M. Robinson.

Within the framework of the purposes and policies of the united Wartime Commission, two divisional committees should operate. One of these committees is to be known as the Divi-

sional Committee on State and Local School Administration. I am asking Willard E. Givens to serve as chairman of this Divisional Committee whose personnel should include those members of the Wartime Commission who feel that they can work most advantageously with that Divisional Committee. In carrying forward the work of this committee, it will be exceedingly helpful if a few additional people, not on the Wartime Commission but engaged in the actual operation of educational institutions or programs who are readily available, should serve also as members of this committee. The Executive Director of this committee is to be Harry A. Jager, Chief, Occupational Information and Guidance Service, U. S. Office of Education. I am therefore inviting the following additional persons to serve on this Divisional Committee:

Frank W. Ballou, Superintendent of Schools, Washington, D. C.
Edwin W. Broome, County Superintendent of Schools, Montgomery County, Md.
Floyd B. Cox, County Superintendent of Schools, Monongalia County, W. Va.
Colin English, State Superintendent of Public Instruction, Florida, and President, National Council of Chief State School Officers.
Alonzo G. Grace, State Commissioner of Education, Connecticut.
L. S. Hawkins, Director Vocational Training Defense Workers, U. S. Office of Education.
Howard Pillsbury, Superintendent of Schools, Schenectady, N. Y., and President, American Association of School Administrators.
William F. Russell, Director National Citizenship Program.
W. W. Trent, State Superintendent of Free Schools, West Virginia.
David Weglein, Superintendent of Schools, Baltimore, Md.

The other divisional committee is to be known as the Divisional Committee on Higher Education. I am asking George F. Zook to serve as chairman of this committee whose personnel will consist of those members of the united Wartime Commission who feel that they can work most advantageously with this Divisional Committee. F. J. Kelly, Chief, Division of Higher Education, U. S. Office of Education, will serve as Executive Director of this committee. Again, to insure the assistance to such a committee of persons who are actually engaged in the administration of institutions or programs involving higher education, and who are available for service on short notice, I am inviting the following additional persons to serve on the Divisional Committee on Higher Education:

H. C. Byrd, President, University of Maryland.
Isaiah Bowman, President, Johns Hopkins University.
W. E. Hager, President, Wilson Teachers College, D. C.
W. C. Jackson, Dean of Administration, Woman's College of the University of North Carolina.
Raymond A. Kent, President, University of Louisville.
John W. Newcomb, President, University of Virginia.
R. A. Seaton, Director, Engineering, Science and Management Defense Training, U. S. Office of Education.
Levering Tyson, President, Muhlenberg College, Pa.
M. Theresa Wiedefeld, President, Maryland State Teachers College at Towson.

Problems which lie quite completely in either one or the other of the two fields should be considered by one of the Divisional Committees. Either the Office of Education Wartime Commission or the Divisional Committees shall have authority to set up special committees for special problems. These special committees may be made up in part or wholly of persons who are not members of any of the above-named committees. In establishing these special committees consideration should be given to existing committees of the Office of Education and of the voluntary groups, already organized for work on special problems.

The Executive Director, with the aid of the Assistant Executive Directors and other staff members, shall be responsible for assembling needed data, for preparing the agenda for committee meetings, for recording and distributing the proceedings, for carrying on negotiations with various groups, and for putting into effect the actions taken by the several committees. It is intended thus to relieve the committee members as far as possible of other labors than those involved in attending meetings of the committees, participating in their deliberations, and formulating policies and programs.

The necessary expenses of members involved in attending meetings of the committees and clerical assistance needed by the committees will be provided by the Office of Education.

From this statement you will understand that I am hereby requesting you to become members of the Office of Education Wartime Commission and thus to assume very heavy responsibilities for your government. If any of you feel that you cannot accept the additional duties involved in membership on this

Commission will you please let me hear from you at your earliest convenience. In the absence of such word I shall assume that you accept this invitation to membership on the Commission.

We in the Office of Education intend to give the duties involved in this Commission right of way over other responsibilities save the most urgent official obligations. For many months the Office of Education staff members, both professional and clerical, have been working with tireless devotion in carrying forward their many programs. They have worked nights and Sundays and holidays with a zeal unsurpassed in any organization, public or private. They operate as a part of an extensive liaison system among government agencies. They work with many groups in and outside the government on innumerable plans for more effective service through the Office of Education. They are in constant touch with large numbers of educators and laymen throughout the country interested in education. And each month they handle thousands of communications and requests for information and assistance. In short, the Office of Education is doing its best to be the kind of governmental clearinghouse and focal point for education that you want it to be.

The United States is at war, a war which has made a science of crime and violence and trickery. Terrific and treacherous power is being organized against us in different parts of the world. Never before was this nation in such a dangerous situation; never did civilization have so much at stake in the outcome of a mighty struggle. Nothing matters much at present unless we win the war.

This Wartime Educational Commission which is now being established, we believe is the best general organization to enable the Office of Education and the government in general to serve most effectively now and in the future months and perhaps years which may bring millions of us face to face with the death and destruction of modern war.

Just as we all are confident of the ultimate victory for freedom, I have an unalterable faith in the ability and disposition of American educators to bind themselves together in a solid and unyielding phalanx of resistance against the forces of evil and in the kind of complete cooperation that will eventually enable righteousness and peace to reign once more in this troubled world.

LIONEL JOHNSON

The last decade of the nineteenth century was a period dominated by the pathology of decadence. Two opposite forces were at work—Catholicism and Paganism. In the field of letters Catholicism was championed by Alice Meynell and her associates in the Catholic Revival; Paganism, by Walter Pater, its self-appointed high priest at Oxford. His adherents, who later abandoned him to follow the "enigmatic and jaundiced" Oscar Wilde, strove to express themselves in luxurious prose and to enjoy life in a quick succession of "scarlet moments."

Educated in this atmosphere at Oxford was Lionel Johnson, close friend and admirer of Walter Pater. Every effort to attract this young scholar to the popular and growing movement only served to drive him closer to the Catholic Church. His conversion swung him to the side of the Catholic Revival, and he wielded his pen like a rapier to kill the paganism which he believed would eventually not only destroy beauty in art and literature but also stain the souls of men.

His environment, education, and genius could have made him a favorite son of the times had he been willing to follow blindly the guidance of friends at Oxford. They recognized him as a fine scholar, trained in the classics, widely read in English literature, and a writer of great promise in English and Latin.

This wealthy and aristocratic young Oxford graduate, however, had dedicated himself to "the priesthood" of his writing art and resolved that "in the pursuit of the best he would never count cost, never lower a pinion, never bow the knee to Baal." He had struggled too long through the mazes of religious tenets in search of the Light of Faith to extinguish it for the fleeting popularity that now might be his.

There was a fearlessness about the frail, little journalist, with "the dark expressive eyes and the pale intellectual face," that belied his appearance. In his veins coursed the blood of soldiers who had served the Crown long and faithfully. There was a Celtic strain, too, for some of his distant ancestors had come from Ireland. His family belonged to the High Church Anglican, partly from loyalty, partly from conviction.

Young Lionel was proud of his inheritance and the victories

which his ancestors had won on the field of battle.¹ A soldier's life, however, held no appeal for him. He preferred the quiet life of study. From childhood the classics were his constant companions. From them he gleaned the fascinating story of young and noble civilizations in a world that was also young. The Greek and Roman heroes, the philosophers, the artists, and writers became his intimate companions. He lived in their world. The petty talk and games of boyhood associates had no interest for him. Going to school was a delight, a triumphal march that led through Winchester and Oxford.

He enjoyed his work at Winchester. He loved it for the training it gave him, for its memories, and for its "half a thousand years" of scholarship. He revealed his affection for it in a poem that begins with the line:

To the fairest, to the noblest, to the dearest.

Lord Alfred Douglas, a contemporary, had a different opinion: "I left Winchester neither better nor worse than my contemporaries—that is to say, a finished young blackguard, ripe for any kind of wickedness." Mr. W. G. Ward, who preceded both, wrote: "It was impossible to conceive anything more like hell."

There was a disturbing element in the life of young Johnson. It was known only to the few intimate associates with whom he frequently corresponded. The correspondence, later collected and published as *Some Winchester Letters of Lionel Johnson*, reveals a disturbed mind in a determined search to find the religion which would satisfy his spiritual longings. The quest led him through many religious sects and cults. At times he glimpsed the same "Kindly Light" that beckoned Newman; at other times he was hopelessly lost in conflicting theories.

He began the letters when he was sixteen, shortly after winning the coveted prize of a Winchester scholarship, and continued them for two years.² They reveal him as an omnivorous reader in ancient and modern literature, in religion, economics,

¹ Lionel Johnson was born at Broadstairs in Kent, on March 25, 1867.

² It is unfortunate that the other side of this correspondence has not been found. It would have revealed young minds as keen and intellectual as his own, troubled with similar problems. It may be that one or the other was instrumental in directing his mind toward the Catholic Church.

and art. Extensive, indeed, was the reading list of this high school boy—Aeschylus, Shakespeare, Schopenhauer, George Sand, Thomas à Kempis, St. Francis of Assisi, Voltaire, Browning, Shelley, Emerson, Howells, Matthew Arnold, J. S. Mill, and Swedenborg.

In the first letters he writes that he is determined to become a "priest" in the Anglican Church, which he regarded as "a live protest against materialism." It was not the religious life that interested him primarily at this time but rather the belief that the public would more readily accept the writing of a "priest" than of a layman. He was only seventeen when he penned these lines:

"I have one monotone to which I will entone my life—I will be a priest . . . I long for an unsophisticated parish by the dear sea . . . to live in seclusion, writing for my bread and being as one of the common herd, infusing beauty and simplicity of love—the ideals of Christ and Shelley into minds fresh from God and the great sea. After that, twenty years of such work, I should wish to come in more contact with the masses of hereditary misery and want; to wear out the best part of my life in our great towns. What an ambition . . . and, oh, to realize it."

That he took life seriously as a high school boy is seen in this dedication of self: "I must live a lonely life: a life of art and patience, of sympathy and self-reliance; but, above all, a life of unseen relations, of spiritual visions and intuitions."

In other letters he states that he has "almost decided definitely" to become a priest and that he knows the "priest making part" by heart. He discusses the great opportunities which the priesthood offers—"the countless influences of the pulpit and the altar all protest against the devil in even feeble hands: and how I could myself."

There are times, however, when he was undecided whether to become a "priest" or to "burst upon the astonished world as a poet." For a short period he was intensely interested in Shelley, whom he came to regard as a greater prophet than He whom he was pleased to call "Christ." He called him "Saint Shelley." Later he turned to Walt Whitman, whom he called "a nobler priest" than Shelley because the latter failed "to extend his charity to anything coarse and earthly, unrefined."

As the correspondence proceeded, he expressed the regret that

the Anglican Church was unable to cope with the perplexing problems of the day. Deeply troubled over the situation, he read widely in search of a synthesis that would save art and religion. He suggested that all sects and philosophies be combined into one grand religion.

When he realized the folly of this plan he turned in desperation to the religion of Buddha. He came to regard it as a very noble and dignified cult, but, he added, "it repels me—chills me, I would rather be a Roman Catholic."

In another letter he writes:

"I have a very firm faith in hierarchy as a need for humanity . . . For the last two or three years I have worn round my neck, out of sight, a Rosary blessed by Pius IX, given me by a dying Romanist cousin whose last words were: 'You will use it in Paradise if not before that.'"

During one of these periods when he felt strongly drawn to the Catholic Church, he went to the priest in charge of the mission at Winchester. The outcome was not favorable.

"Father," he said, "I wish to become a Catholic."

"My child, you are a Winchester boy?"

"Yes, Father."

"Then you are out of bounds. You should not be here."

The discouragement that followed lasted for only a short time. The more he read of the Catholic Church the greater became his desire to be a member and a priest. He writes on one occasion:

"I had a dream last night: I was a priest of Rome, alone before the altar; and the chancel roof seemed to burst apart and a chain of flowers swung down to me out of the blue, and as I tried to climb I woke."

With this growing interest in Catholicism came the anxious inquiry why England had broken with the Church of Rome, and yet had stubbornly retained the ritual which he believed was now divorced from the dogma that gave it meaning. The "inquiry" led him to Newman and the Oxford Movement.

One of the last paragraphs in these letters shows that he was very close to the Church:

"I began melancholy; now I am laughing. . . . I believe in the Communion of Saints, the forgiveness of sins, the ascension of the body and life everlasting."

A few years later he became a Catholic.

After six years at Winchester he entered Oxford. His scholarly attainments and literary reputation had preceded him. Here he was exposed to the influences of liberal theology, agnosticism, the aesthetic cults, and the remnant of the Oxford Movement. The deliberate effort to crush the Oxford Movement and to cast aspersions on Newman aroused his ire. It was not the religious element alone that attracted his attention. It was the firm belief that if any religion was to save art and civilization it had to be the authentic one. What doubts he had about the Catholic Church vanished as he read the works of Newman. He was convinced of the authenticity of the Catholic Church which, as Newman proved, had marched down the centuries without change in doctrine or moral code. She was old, but ever young, able to adjust herself to the changing times, yet allowing no change in her fundamental principles.

His scholastic record at Oxford was brilliant.³ The classical training focused his attention on the glories of the past in life, literature, and art. As a result he viewed the present through eyes that always made comparisons with the past. His school essays, written in a beautiful style, with depth of thought, classical allusions, and mature deliberation, attracted the attention of Walter Pater and led to an intimate friendship.

After his conversion in 1891, he practiced his religion conscientiously and became very solicitous about the spiritual welfare of his associates. Of his earlier intention to become a priest he makes no mention. He did state, however, that he thought he was best suited to be a journalist with the mission of a priest—to better conditions in a work that intimately affected the minds of men. In order to keep literature on a high and serious level he would be a spiritual Matthew Arnold. He took great pride in his work and remarked that the reward was a "blessedness beyond the pride of kings."

He worked as a journalist during the last decade of the nineteenth century. It was a dull materialistic period. Scientific dogmatism was popular. The exponents of deadly materialism sought to kill beauty and idealism. A superficial culture, that

³In spite of his record he almost failed to receive his degree because one of the members of the examining board could not read Johnson's peculiar handwriting.

covered much that was sordid, had many advocates among the intelligensia who followed it as a religion. The "art for art's sake theory" had its greatest fling, and many were its followers who found in it an escape from life and moral responsibilities. Oscar Wilde, clad in his plum-colored velveteen knickerbocker suit, reigned as the pompous king of artificiality.⁴ He was surrounded by satellites who tried to imitate him in his exotic characteristics and to match him in paradoxes and stilted epigrams. It was indeed a tragic period.⁵

Johnson definitely refused to follow the popular trend. He joined the comparatively small group who were working with Alice Meynell in the Catholic Revival to temper the rampant spirit of the times, to bring back sanity, and to uphold high and lofty ideals in life and literature. To him writing was an exacting profession. It demanded a strict discipline of mind and heart, a high regard for the sanctities of life, and a rigid adherence to the moral code. He brought to his work a dignity, a moral earnestness, a reverence, a spirituality—characteristics that set him apart from his age.

Joyce Kilmer wrote of the times:

"And it is unquestionably true that one of the real values of the cult of peacocks and green carnations,⁶ of artificial paganism and sophisticated loneliness, is that it furnishes a splendidly contrasting background for the white genius of Lionel Johnson.

In portraying the same period, Louise Imogene Guiney states that Johnson was "a tower of wholesomeness in the decadence which his short life spanned."

During the years that bridged his short career, he won a distinguished mark in literary criticism and poetry. Besides the many critical essays, which he contributed to periodicals, he wrote three books: *The Art of Thomas Hardy* (1894), *Poems* (1895), and *Ireland with Other Poems* (1897). Since his death, besides numerous editions of his poems, there have been collected and published *Some Winchester Letters of Lionel Johnson*

⁴ Wilde states that the "first duty in life is to be as artificial as possible—what the second is no one has as yet discovered."

⁵ *The Savoy* and *The Yellow Book* were the periodicals that best expressed the bizarre period. Johnson wrote for the first number of *The Yellow Book*. He refused to contribute again.

⁶ Oscar Wilde frequently wore a green carnation.

(1919); *Post Liminium: Essay and Critical Papers* (1920); and *Reviews and Critical Papers* (1921).

*Post Liminium*¹ is a collection of his critical essays, written for London periodicals between the years 1889 and 1901.² It is a survey of the whole field of letters. The great and notorious figures of the past—saints, scholars, statesmen, skeptics, and revolutionaries—are critically reviewed and appraised in stately language. His contemporaries, too, are discussed openly and without fear. When praise was merited, he gave it unstintingly; when blame was deserved, his pen had a rapier's thrust. He favors the bold Savanarola; glories in a Saint Francis of Assisi and Thomas à Kempis; admires Shelley and Wordsworth; condemns Byron and all he represented.³ But he was not quite as severe on Byron as was Francis Thompson, who referred to "the genuinely corrupt Byron, through the cracks and fissures of whose heaving versification steam up perpetually the sulphurous vapors from his central iniquity."

There is much in his early essays that reminds the reader of eighteenth century writers. For the most part they regarded writing as a serious task. Any effort to be swayed by money or popular appeal met with instant failure. They were craftsmen, devoted to their profession. They wrote their opinions honestly and fearlessly. Their essays, written in a beautiful and leisurely style, are full of common sense, dignity, art, and scholarly grace. Johnson admired and imitated them.

That Newman had a pronounced influence on Johnson as a writer is gathered from his references to the "infinite riches" in the forty volumes of the Cardinal's writings.

"To him I turn for the truest estimate of Byron and Cicero; for the best theory of portrait painting; for the subtlest description of musical emotion. Newman was, emphatically, a man of social habit, and his books are more full than Thackeray's of worldly knowledge. And all this wealth of matter and thought is conveyed in a style of singular charm, of most strange and haunting beauty."

¹ The Latin title alluded to "the right of a man, after a lapse of time to enter again unto his own, over his former threshold."

² Contributed to *The London Academy*, *The Daily Chronicle*, *The Spectator*, *The Outlook*, *The Fortnightly Review*, *The Winchester Gazette*, and others.

³ The only German writer who won his admiration was Heine, whom he called the "Parisianized Jew."

From Walter Pater he learned to love the classics, to analyze those intrinsic elements which gave them immortality, and to express his findings in a style of chiseled beauty. Pater's influence is very evident in the first essays, for they are replete with balanced and periodic sentences, ornate words, and scholarly allusions to the classics.¹⁰ From his paper on Savanarola we note the style and the sharp delineation of the times that gave birth to the bold reformer:

"An age of luxurious corruption, renascent paganism, hideous crime and moral laxity; Christian upon its surface, indifferent or superstitious within; resplendent with gorgeous vanities and cunning inventions and exquisite arts—such to Savanarola seemed the enemy assigned to the sword of his word."

His later work, however, is written in a style that is no longer modeled after Pater's, but one, precise and beautiful, that reveals himself in the fullness of his powers. He is interested more in the subject and its development than in the mode of expression. His critical analysis of Francis Thompson exemplifies this:

"He has the opulent, prodigal manner of the seventeenth century; a profession of great imagery, sometimes excessive and false; and another opulence and profusion, that of Shelley in his lyrical choruses. Beneath the outward manner, a passionate reality of thought; profound, pathetic, full of faith without fear."

He believed that a writer who hopes for an appreciative audience should read and brood over the classics.¹¹ In them the good and beautiful of old civilizations are preserved. In the intimate contact with the greatest minds of the past, the writer cannot think small thoughts or become flippant with the sacred things of life. From them he will learn the hopes, the accomplishments, the achievements that made glorious the ages long past. These books are mirrors wherein he may see life steadily and see it in all its various phases, spiritual and material.

¹⁰ Walter Horatio Pater, "the subdued, twilight loving acolyte," as Mr. George Schuster calls him, was a descendent from Catholic ancestors until his grandfather's defection. As a boy Pater played at saying Mass, using a set of miniature vestments. Later he made the cult of paganism his religion.

¹¹ He reveals his deep love for the classics and the respect in which he held them in *Friends That Fail Not*, a delightful essay.

In his *Art of Thomas Hardy* he expresses a credo for critics. He advises them to value their age and themselves "according to the mind of the great masters and in their speech." He warns them, too, of a danger that might arise:

"Only when a delight in the classics has passed into a dislike of contemporary art, when a living love of the classics has degenerated into an artificial habit of esteem, does familiarity with the classics become dangerous to critics."

He concludes with this striking comparison:

"As in the spiritual and interior life, the Church would have a man protect himself by the help of approved rules and meditations, not superseding but directing his conscience, so in art, where also there is an interior life, the collective wisdom of the great masters must help to nourish and sustain that conscience which cannot thrive wholly upon the desires and intimations of its own genius."

In spite of the influence of the classics, he was very modern in his writing. He openly criticized those of his contemporaries who ignored the criticism of the past preserved in those great books that have defied time and change. He challenged the belief of many writers who felt that they were bound by no laws, by no morality, and who changed their principles to suit their morals. He insisted that these writers have no standard of judgment. Loose sentiment and lawless imagination form part of their equipment. They ridicule and ignore the fundamental tenets that have guided the human race through glorious and troubled centuries. He condemned those who were or pretended to be fearless, defiant, and flippant.

It was his firm belief that men of letters were "nothing less than a third order of the priesthood." Like the priest, the writer was in duty bound to uphold and defend moral standards, to propagate right principles and "to reflect criticisms as definitely in literature as the orthodox priest does in religion." In his work he carried out exactly what he preached. There was no compromise to anything that ran contrary to his convictions. "It is the office of art," he writes, "to disengage from the conflict and the turmoil of life the interior virtue, the conforming truth, which compose the fine spirit of its age."

Johnson believed that much of the careless and the daring work of his day was due to a woeful lack of reading on the part

of many writers. The humble students of modern literature are, he writes, "moved to explain with Dr. Samuel Johnson, 'I never desire to converse with a man who has written more than he has read.'"

His judgments in criticism were definite, sometimes dogmatical, but never prejudiced. He wrote with a refreshing sincerity. Ezra Pound writes of his criticisms:

"They are full of definite statements. For better or worse they are doctrinal and nearly always dogmatic. He has the blessed habit of knowing his mind, and this is rare among writers of his decade."

The accusation made by his contemporaries that he was prejudiced toward certain types of literature, met his prompt reply that whatever was vulgar or debasing was not literature and had no right to be so called. To him literature must deal with the pure, the noble. It must appeal to the higher emotions in man and never stoop to that which is base or sordid.

He severely criticized Arthur Symons for dealing with the common and vulgar. Of him Johnson writes:

"He can be pleasant and cleanly when he chooses; has written things of power and things of charm. But is a slave to impressionism, whether the impression be precise or no. A London fog, the blurred, tawny lamplight, the glaring gin shops, the slatternly, shivering women; three dextrous stanzas tell you that and nothing more. And in nearly every poem one line or phrase of absolutely pure and fine imagination. If he would wash and be clean, he might be of the elect."

Although associated with the Catholic Revival, Johnson's work as a journalist brought him in contact with Oscar Wilde, George Moore, Ernest Dowson, Aubrey Beardsley, Arthur Symons, and other writers of the time. Occasionally they would meet after theater hours at the Crown, a public-house in Charing Cross Road. Here in a little back room, "away from the bar," they would talk over glasses of hot port. At 12:30, "Time, gentlemen, please!" was called by the innkeeper. They would leave slowly. The conversation was usually carried on outside.

Richard Le Gallienne gives us a fine portrait of Johnson. Shortly after the latter had begun his career as a journalist, he was invited to a meeting of the Rhymers' Club, holding session at the home of Mr. G. A. Greene.

Only three or four of us had as yet dropped in, writes Le Gallienne,

"and were standing about discussing some knotty question of the poetic arts, when a boy of fifteen or so, as it seemed, leaning against the fireplace . . . suddenly struck into the conversation with a mature authority and an unmistakable Oxford accent, and continued to talk with an array of learning that silenced us all . . . this little, almost tiny figure was so frail . . . It was hard to believe that such knowledge and such intellectual force could be housed in so delicate and boyish a frame . . . his face had no little resemblance to De Quincey's, though it was finer, keener, more spiritual. When I first knew Joyce Kilmer he reminded me so much of Johnson . . . beneath his ascetic intensity, and behind that battery of learning, there was a deep and warm and very companionable humanity, as my subsequent friendship with him was to discover."

After the meeting Johnson invited Le Gallienne to his lodgings. As they climbed the stairs, Johnson said: "I hope you drink absinthe, Le Gallienne, for I have nothing else to offer you." The latter confessed that he had not but that he would give it a try. "So it was with a pleasant shudder," he writes, "that I watched it cloud in our glasses, as I drank it for the first time, there alone with Lionel Johnson, in the small hours, in a room paradoxically monkish in its scholarly austerity, with a beautiful monstrance on the mantelpiece and a silver crucifix on the wall."¹²

Mr. Victor Parr, who roomed near him, stated that it was a delight to discuss literature with Johnson. The little figure, with those sharp eyes set in an anemic face, would move among his many books, selecting those which would prove his point. Soon the table would be covered with opened books, the pages marked with many underscorings and marginal comments.

It was a treat to see him handle a book and to hear him read some favorite passage. He had a fine memory and often quoted passages while looking or pretending to look for the book wherein they were contained.

He delighted in long walks through the countryside of Wales

¹² Some time after Johnson's death, while Le Gallienne was browsing in a second-hand book shop, he found a copy of *The Religion of Literary Men* (it had been Johnson's copy of one of Le Gallienne's early works). Paging through it, he found this prayer in his behalf, written in Johnson's peculiar handwriting: "Sancte Thomas Aquinas, per orationes tuas in ecclesiam Christi, trahe scriptorem amicum meum."

and Cornwall. His youthful appearance frequently betrayed his age, and occasionally he was stopped by solicitous matrons who considered it their duty to inquire why he was not at school. He enjoyed these episodes and delighted in telling them to his friends.

In the presence of strangers he was often shy and reticent. Katharine Tynan had heard that "he was capable of infinite silences," and that in a crowd he sat like "a little Buddha, never opening his lips." She invited him to her home. The report was untrue. During the years of close association that followed, she found him a very eager conversationalist who gloried in an appreciative audience. She writes:

"I remember one Christmas Eve night when, after returning from Midnight Mass, he sat up till six o'clock discussing questions of scholarship. I can see him now stealing up to the baby's cot, his finger tips touching, his little body one delicate shrug of amusement, to peep at the young Christian, for whom he could not be godfather because he would not take any responsibilities."

His greatest enjoyment was reading. When finished with his routine work, he would return to his room, draw up the imaginary drawbridge, to live the life of a studious recluse, alone with his thoughts and beloved books. From these long periods of reading came his *Art of Thomas Hardy*, a very scholarly work, upon which his reputation may eventually rest. It reveals extensive reading in English literature, intimate acquaintance with the classics, and critical acumen rarely found in one so young. He was only twenty-seven at the time.

It is not a study of the psychological effects of Hardy's novels, but rather a comparison of his work with the greatest of English novelists. He applies the great canons of criticism to the novels and shows by comparison with the classics that Hardy was the "legitimate descendant of a noble line of English novelists, a master of constructive art, and a truthful portrayer of Wessex life and thought."

In the work he not only gives a complete picture of Hardy but also traces the history of the novel through the 18th and 19th centuries. He makes this clever analysis:

"The modern novel differs from its predecessors mainly in this: that it is concerned, not with the storm and stress of great, clear passions and emotions, but with the complication of them; there

is a sense of entanglement. . . . Psychology, to use that ambitious term, supplies the novelist with studies and materials; not only the free and open aspect of life itself.¹³

Although recognized as a fine critic, whose work was carefully and sympathetically done, he won great recognition as a poet during his life. He brought to his work a delicate loveliness, a chaste, classical style, a perfection of form that skillfully combined beauty, grace, and strength. At times the beauty is cold, as chiseled as Greek sculpture. The classical allusions, austere dignity, and depth of thought won praise from critics but barred him from the general public. He made no attempt to appeal to popular taste.

Miss Katherine Brégy writes of his poetry:

... "We may safely define the mainsprings of its inspiration as Nature, Celtic memories, and Catholic faith. A glorious trio it was, falling into subdivisions of almost equal majesty, exultation of sky and sea and earth, musings upon the immemorial tragedy of life and death, chivalrous loyalty to Ireland, deep love and reverence for the past, for pagan culture and medieval mysticism, and wistful visions of eternity."

The first publication of his poems appeared in the *Book of Rhymers' Club* for 1892. There is a touching poem on Ernest Dowson, the unfortunate poet whom drink dragged low, and on Robert Stephen Hawker, the strangely interesting Vicar of Morwenstow, whom Johnson regarded as a comrade in Catholic faith and poetry.

Before the publication of Poems, Sir William Rothenstein, the famous English painter, offered to make Johnson's portrait. The poet replied to the offer by letter:¹⁴

"Too great an honor! or shall I say, premature? I should be charmed to sit to you at any time, when you want an excellent model for nothing: but a portrait in my book would be too great a vanity, even for me. Wait till the Laureateship is mine. . . . Seriously, in a first volume of verse, it would be a little absurd: greatly as I should appreciate the honor of immortality from your hands. You must give it me later. . . .

¹³ In the preface to *The Art of Thomas Hardy*, we find these words of the author: "It amply contents me to dream, that some scholar of hundred years hence, turning over the worn volumes upon bookstalls yet unmade, may give his pence for my book, may read it, at his leisure and may feel kindly toward me."

¹⁴ In the same letter he stated that he had just returned from Oxford, where he had examined the manuscripts of the late Walter Pater.

There is present in his poetry a pronounced sense of pain, of interior struggles that wrought spiritual suffering. Much of this was natural to the high-strung, sensitive soul in a body, frail and delicate, usually overworked. Absinthe gave temporary, sometimes prolonged relief, followed by periods of remorse. In *Dark Angel*, his most popular poem, he tells the sad story of temptation and how he fought the enemy of his soul with the Holy Name."

In his poetry he carried on his fight against the decadent period. The *Precept of Silence* reveals those things bred by the decadent writers:

I know you: solitary griefs,
Desolate passions, aching hours!
I know you: tremendous beliefs,
Agonized hopes, and ashen flowers.

Some players upon plaintive strings
Publish their wistfulness abroad:
I have not spoken of those things,
Save to one man, and unto God.

He brought much exquisite culture and a deep spirituality to his expression of Catholic poetry. Several of his poems should be ranked with the finest Catholic verse in the English Language. *Our Lady of the Snows*, *Our Lady of the May*, and *De Profundis* are beautiful poems, throbbing with religious fervor. His *Visions*, dealing with heaven, purgatory, and hell, are deliberately wrought meditations. *Te Martyrium Candidatus* is a stirring poem with words so arranged as to represent the hoof-beats of white horses carrying white riders to battle for God.

Ah, see the fair chivalry come, the companions of Christ!
White horsemen, who ride on white horses, the
Knights of God!
They, for their Lord and their Lover Who sacrificed
All, save the sweetness of treading, where
He first trod!

They ride where the Rivers of Paradise flash and flow,
White horsemen, with Christ their Captain. . . .

De Profundis is a poem that lingers long in the memory. The following lines remind the reader of Francis Thompson's popular poem *Little Jesus*:

My broken music wanders in the night,
Faints, and finds no delight;
White angels! take of it one piteous tone,
And mix it with your own!
Then, as He feels your chanting flow less clear,
He will but say: I hear
The sorrow of My child on earth!¹⁸

Many of his poems are short, not as finely wrought as Father Tabb's but possessing a greater dignity, a more elevating sweep of thought, and a flawless rhythm. He knew the value of words, their beauty, color, emotion, and power. Note the apostrophe to the sun in the lines to Gwynedd:

From dawn of day,
We watch the trailing shadows of the waste;
The waste moors, on the ever-mourning sea.
What, though in speedy splendor thou hast raced
Over the heather or wild wave, a ray
Of traveling glory and swift bloom? Still thou
Inhabitest the mighty morning's brow;
And hast thy flaming and celestial way,
Afar from our sad beauties, in thy haste.

Distant vistas and lonely places, where beauty reigns in changing splendor, caught his poetic fancy. The moors drenched in rain, the heavy grey fog that lingers long over mouldering peat, "the crawling gray clouds" that drift leisurely "to meet midway the ragged cliffs," lonely hills looking wistfully toward the sea, lovely valleys brooding in silence, the bleak promontory from which the sea gulls sweep the blue with "a snowstorm of white wings"—scenes such as these his imagination fashioned into poetry.

Johnson loved the simple things of life—the animals, birds, flowers, and the deep dark woods where Nature holds her court. He portrays her in all her lovely ways, not in a vague, pantheistic manner, as Wordsworth was inclined, but rather as a visible and glorious manifestation of an omnipotent God who robed His works in beauty. In *Sancta Silvarum* he expresses his love

¹⁸ Mr. William Butler Yeats was requested to write an introduction to one of Johnson's poems selected for an anthology. That he failed to understand the spiritual value of Johnson's work is noted in this striking sentence, full of beautiful nonsense: "He has made a world full of altar lights and golden vestures, and murmured Latin and incense clouds and autumn winds and dry leaves, where one wanders, remembering martyrdom and courtesies that the world has forgotten."

for nature, whose music is heard not by sensual ears but by those attuned to the symphony of creation. For it is

Music of the mystery that embraces
All forest depths, and footless, far off places.

One of the principal inspirations in his poetry was his love for Ireland. Unusual, indeed, for a typical Englishman, bred in the long tradition of Winchester and Oxford, to write of Ireland as a native-born. Irish lore first caught his poetic fancy. The more he read the greater became his indignation toward his native land for the long injustices which it had forced upon a proud people whose only "offense" was a staunch adherence to the Church of Christ. Sad, too, was the memory that some of his ancestors had come from Ireland, and that a granduncle had commanded the English army when it crushed the Irish in the unjust and bloody battle of New Ross in 1798. He openly expressed the hope that a time would come when Ireland would throw off the British chains and rise triumphantly with a song on her lips, expressing her faith in Christ who for so long had been her only solace.

In 1897 he published *Ireland, with Other Poems*. The volume reveals him at his best. It contained "religious lines that soared up straight as the tapers upon an altar, songs of hapless Innisfail, and chastened meditations upon life and love."

He realized that the poem *Ireland* would not add to his popularity, but he was not the kind to lessen his attack upon British injustice for the sake of added glory. There was a fearlessness about him that belied his timid appearance. He supported the growing Catholic spirit in England, encouraged the Celtic Renaissance, joined the Irish Literary Society, criticized England's attempt to crush the Gaelic language, and backed William Butler Yeats in his effort to develop the Irish drama.

He openly admired Ireland's fight against England. He praised her poetry born of sorrow yet glorified by the unyielding faith of centuries. Out of the grief for a land dominated by brutal and bloody tyranny came his poem, *Ireland*. In lines of striking beauty and power he tells her long sad story, and in lines that burn with hate he lashes his native England.

How long? Justice of Very God! How long?
The Isle of Sorrows from of old hath trod
The stony road of unremitting wrong.

The purple winepress of the wrath of God:
Is then the Isle of Destiny, indeed,
To grief predestinate;
Ever foredoomed to agonize and bleed
Beneath the scourging of eternal fate?
Yet against hope shall we still hope, and still
Beseech the Eternal Will:
Our lives to this one service dedicate.

In the same poem he turns to the Blessed Virgin with the plea:

Glory of Angels! Pity, and turn thy face,
Praying thy Son, even as we pray thee now,
For thy dear sake to set thine Ireland free:
Pray through thy little Child!
Ah! who can help her, but in mercy He?
Pray then, pray thou for Ireland, Mother mild.

Yeats, who has frequently been hailed as one of the greatest Celtic poets, fashioned his poetry of Ireland on a sadness that was unnatural, devoid of all consolations of faith. Not having the faith, his poetry was only an indefinite expression of a Catholic people. It lacked that intense individuality and spirit of resignation allied to hope, which is so characteristic of great Irish poetry.

Johnson, too, failed as a great Irish poet. He caught the spirit of Celtic poetry but was unable to maintain it in his work. He yearned to express his thought with the spirit of Clarence Mangan, whose hauntingly beautiful poem *Dark Rosaleen* revealed the soul of Ireland and "the chivalry of a nation's faith struck on a sudden into the immortality of music." His classical training and Oxford background hindered him in expressing with simplicity the longing and sadness that marked the Celtic poet. There are times, however, when he rose to glorious heights and sang with the throbbing heart of a Mangan. Note these lines from his poem *Ireland*:

Thy sorrow, and the sorrow of the sea
Are sisters; the sad winds are of thy race . . .

For not in penance do thy true tears flow,
Not thine the long transgression: at thy name
We sorrow not with shame,
But proudly; for thy soul is white as snow.

For a year before his untimely death, Johnson did no writing. His friends missed him at his usual haunts. Their letters were unanswered. Grave concern was manifested. Finally the editor of *The Academy* received this note from Johnson:

"You last wrote to me, sometime, I think in the last century, and I hadn't the grace to answer. But I was in the middle of a serious illness which lasted more than a year, during the whole of which time I was not in the open for even five minutes, and hopelessly crippled in hands and feet. After that long spell of enforced idleness I feel greedy for work."

With the note came a poem dedicated to his "unforgettably most gracious friend," Walter Pater, late professor at Oxford. It was a beautiful tribute and revealed how deep was Pater's influence.

Gracious God rest him, he who toiled so well!

Half of a passionately pensive soul
He showed us, not the whole:
Who loved him best, they best, they only knew
The deeps they might not view;
That which was private between God and him;
To others, justly dim.

One night, only a week later, Johnson left his room for a walk. He never returned. A policeman, making the early rounds, found Johnson's body alongside a curbstone. Whether he fainted and tumbled headlong to the street, or was hit by a passing cab, is unknown. He was taken to Saint Bartholomew's Hospital where for four days he lingered between life and death, suffering from a fractured skull. He died without regaining consciousness.¹⁸

What Johnson might have written had he lived beyond his thirty-five years we may only conjecture. What cherished dreams he had, what hopes and ambitions, what masterpiece teemed in his mind, waiting to be expressed, death alone knows. What he has left is precious heritage, keeping alive the memory of a Catholic who gloried in the Church of his adoption, and of a man of letters who realized his duty as a writer, not to debase the sanctities of life but to uphold them with the power of his

¹⁸ At the inquest it was reported that his skull was abnormally thin, much like that of a child's.

pen. He fulfilled his pledge—never to lower a pinion, never to bend the knee to Baal.

Had he lived longer he undoubtedly would have cast his lot with writers like Chesterton and Belloc in a determined effort to stem the tide of rationalism and paganism that has since engulfed modern literature.

Miss Louise I. Guiney writes a beautiful epitaph to his memory:

"Neither vanity, ambition, nor envy so much as breathed upon him, and, scholar that he was, he had none of the limitations common to scholars, for he was without fear and without prejudice."

JOHN J. BARRY.

St. Francis Seminary
St. Francis, Wis.

ADAPTATION OF HIGH SCHOOL CURRICULUM AND STANDARDS TO VARYING MENTAL ABILITIES

Within recent years accrediting agencies have established new standards for evaluating schools and school systems. Their critical question is: What are you trying to do for your students and by what means and methods do you propose to achieve your objectives? Fair enough.

However, it is not for the sake of satisfying the demands of standardizing agencies or for appearance, if you will, but for the sake of the work in which we are engaged that we must keep our educational means and ends clearly before our eyes, lest we be in the situation of the international balloonist who, when asked at the moment of ascent where he was going, replied, "I don't know, but I am on my way."

American high schools occupy a unique position in the field of education without an exact parallel in any other system.

Each year they receive a veritable army of young people, undifferentiated in educational status, undecided and much befogged in aim and purpose, and endowed by nature with a diversity of gifts and abilities that seem to run quite parallel to the distribution and diversity of other biological phenomena.

To suppose that all are capable of the same kind of education and to the same degree is to fly in the face of Divine Providence, Who has made star to differ from star.

Whether these large differences in mental capacities be the result of heredity or of environment or of both in varying proportions, the futility of demanding, or even permitting, that all follow the same curriculum must be abundantly evident to every one. To attempt it is to work not with but against nature and must end in frustration and injury to the pupil and discouragement for teachers as well as pupils.

Ability grouping and differentiation of curriculum are the minimum essentials required by the logic of the facts. Not even democracy can demand the impossible by impossible means. If such a reorganization of school program and classroom procedure seems to come in conflict with our concept of democracy, it is not unreasonable to ask what is wrong with our idea of

democracy. There is just a little danger lest the word democracy become a mere shibboleth. "False democracy," to quote Nicholas Murray Butler, "false democracy shouts, 'Every man down to the level of the average.' True democracy cries, 'All men up to the heights of their fullest capacity for service and achievement.'"

What is needed is an early differentiation of the courses of study with a view of fitting them to the ability of the individual and the use he will be able to make of the knowledge and skill acquired in school. Vocational guidance and educational guidance must go hand in hand.

No one will deny that the degree of intelligence possessed by an individual limits him in the choice of a vocation. We need not, by any adventitious means, exclude the less gifted from the learned professions; they are excluded by their very inability to acquire the necessary knowledge and skill. A few may need the experience of their own failures before they or an over-ambitious parent can be convinced of the futility of striving after a goal too high for their natural endowments. Is it reasonable to demand that all, even the obviously incompetent, should be permitted, and perhaps at public expense, to clog the educational machinery that is meant to work efficiently? Social justice and democratic equality do not demand that anyone be provided with educational opportunities to waste—opportunities which for him are profitless or worse.

While a democratic society may not close the door to anyone who has the capacity for the vocation of his choice, it is obviously every man's duty to accept the kind of occupation that is within the limits of his proven abilities. If that be so, education may and should be modified to suit the greater or less abilities of the individual.

Since those whose capacity is barely normal, or below, cannot hope to achieve the technical education required by the learned professions, why should high schools attempt to prepare such pupils for these technical studies? And yet it ought to be possible so to modify the ordinary grade and high school curriculum that those of limited ability may draw profit from these courses. Many who are not able to help in the solution of the mathematical, chemical, or economic problems presented by modern industrial and civic life may still gain some insight into these

solutions when they have been made, and the bearing of these on their every-day life. Such understanding will help in the appreciation and enjoyment of their own share in life's duties. It prevents the man who serves the machine from becoming merely a part of the machine. There is no reason why high school students, for example, who cannot comply with the requirements of college preparatory courses in physics, chemistry, or biology, should not have the benefit of a more elementary course in both theory and laboratory. In a similar way, simplified courses in mathematics and the social sciences may be provided.

Such general courses are, in many cases, more desirable than the too narrowly specialized courses that are meant to prepare for this or that particular avocation and no other. The number and variety of occupations open to average intelligence is large; and in many instances the decisive factors are not intellectual but moral, physical, temperamental, social, or financial.

That high schools should give the specific training required for such an enormous variety of activities seems both impossible and undesirable. You simply cannot bring the whole city or country in miniature into school. Dr. Robert M. Hutchins' remark seems pertinent: "If you set out to prepare a boy for a trade there are and can be no limits to the triviality to which you will descend except those imposed by the limitations on the time at your disposal" and, of course, your resources. Schools will do well to emphasize what industrial life for the many neglects, viz: the underlying thought processes that give meaning to life and lift the worker above the level of the drudge. If the young can get a glimpse of these general thought processes upon which modern economic and civic life is based, if they can, to some extent, realize the interrelations and interdependencies of these various activities, if they can learn the ties of common interest that bind the members of society into an organic whole, they will be in a better frame of mind to cooperate conscientiously and intelligently for the general welfare. Though they are not able to lead, they can and should become intelligent followers.

For maximum efficiency courses of study must be directed consistently and continuously along definite and distinct lines in harmony with the ultimate vocational outlet. This is especially

desirable for courses that are to prepare for professional studies. Here the educational foundation must be broad and deep to support the greater superstructure. The first year of junior high school, or the 7th grade, is none too early to give this distinct and definite direction. Here opportunities can be provided for shifting from one course to another when such changes become desirable.

With courses of studies differentiated and modified to suit varying abilities, it becomes important to avoid confusion of standards as well as confusion in the awarding of scholastic credits and honors. Where standards of achievement are different for promotion and graduation, certificates and diplomas should clearly indicate the character of the standards. Where the school population is large enough, it would seem desirable, in the interest of efficiency, to distinguish high schools that prepare their students for college from other secondary schools. Such distinctions cannot be more objectionable than the distinction that sets the school of medicine apart from a training school for nurses and a school of engineering from a training school for skilled machinists or mechanics. The distinctions are based on realities in each case.

In courses of identical standards academic grades should indicate identical achievements no matter what the capacities of the individual, and no doubt should be left in the minds of students or parents as to the significance of the grades. Those who assume that achievements are distributed according to the Gaussian normal probability integral and award academic ratings accordingly have something to explain which they cannot explain. Still more arbitrary and less rational modes of grading need not detain us.

When we have made all the adjustments of courses and standards that we can possibly make we shall probably find that we still have some 20 per cent of high school candidates who are unable to profit by anything we have to offer or that we can offer. What to do about these seems to be of greater concern, in some quarters, than what we ought to do but are not doing for those who are both competent and desirous of a real education and who certainly need it for life's success.

About two years ago the principal speakers at a luncheon tendered to men and women interested in adult education ex-

pressed the opinion that there are about four million young people of high school and college age who are not in either institution. These, he claimed, must somehow be brought in. "We have not at present," he continued, "any curriculum in which these young people would be interested or by which they could profit; nor is any such curriculum conceivable." He called attention to the fact that of all the classes opened in the CCC camps the only ones that continued to function were those in which the young men learned to do something with their hands. "And," he argued, "since there are ever so many things that can be learned only 'on the job,' arrangement must be made with industry for part-time employment of these young people so that they would be in school only half a day."

What the distinguished professor intends to do with or for them during half a day, without any curriculum, "actual or conceivable," he did not reveal.

These enthusiasts seem to forget or simply ignore facts like the following: (1) That no one has a just claim to educational opportunities by which he cannot profit; (2) that idleness and neglect of duty are as contagious as a pestilence; (3) that the presence of the incompetent on the unwilling is a positive detriment to those who need an education and who are both competent and willing; (4) that it is not education but stultification to place before the young tasks beyond their mental powers; (5) that instead of developing character, we break down the moral fiber of the young when we make the performance of duty either impossible or optional.

If you ask me what I propose to do about those who cannot profit by anything the high school can offer, I answer that that is a social or civic, not an educational problem. Schools tend to neglect their own proper business when they attempt other than educational functions. The argument seems to be, someone must shelter the shelterless, therefore high schools must do it. As well argue, someone must care for the poor and homeless who cannot pay their rent, therefore hospitals must do it—even to the detriment or neglect of their proper business. The process of transforming teachers into monitors began about thirty-five years ago; today they are rapidly metamorphosing into glorified nurse-maids.

SUMMARY

For too many years our high schools have spent their energies at a low rate of efficiency because we have failed to deal resolutely with the problem of standards and modification of the curriculum to suit the needs and abilities of the student body. Shall we devote our first care to the competent students who must be prepared effectively for higher studies, or shall we strike an average and let the bright as well as the dull get what they can? There are even those who believe that the lowest ability group should have most of our attention because, it is thought, they need it most. The result has been, and is, that none of our students are getting their due. Bright students are bored and become idlers, dullards are discouraged and become stultified, and mediocrity sets the standard and pace of achievement. Even the faculty and the administration have become contaminated with the self-complacency of mediocrity and we console ourselves with the fiction that we are at least developing character when in reality we are breaking down the moral fiber by making duty optional for the best, impossible for the poorest, and largely a matter of indifference for the rest.

The minimum adjustments of curriculum and standards seem to demand the following:

1. Homogeneous grouping of all students taking the same course.
2. Strict adherence to objective standards for all courses leading to higher studies as well as for terminal courses.
3. Modification of standards and courses for lower ability groups.
4. Where possible, administrative segregation of college preparatory students, so that standards may not be confused.
5. Discouraging the registration of the very low ability group—those individuals who approach the moron or border-line ability.

LEWIS RICHARD, F.S.C.

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WAR CRIES

During the warring Middle Ages in Europe, the many noble houses and families had their own particular war cry. Today, we have the equivalent in national and patriotic songs but, on the whole, the purpose of both was the same—that is, to stir up the troops at the moment of battle by their appeal. Long ago, the war cry was generally the name of the leader, the home town, or, perhaps, the figure on the military standard.

In France, the Bourbon war cry was the word "Bourbon." In Scotland, the chief of clan or his dwelling place was used as the rallying cry; at other times and places, as in England, the name of the patron saint of the country, as "St. George for Merry England." We read in Shakespeare in Richard III:

"Advance our standards, set upon our foes;
Our ancient word of courage, fair St. George,
Inspire us with the spleen of fiery dragons."

We hear the ancient kings of France shouting "Montjoie St. Denis," and the Crusaders stirred their lagging troops with the mighty shout, "Dieu le veut" (It is the will of God).

We find, today, many of these war cries used as mottoes or crests by the noble families whose ancestors had used them in feudal times. Music, too, has always been used in early times of war as signals for rousing courage and for furnishing entertainment during the weary waiting for the advance charge.

In his preface to his soldiers' song book, Lord Woolsey of England stated:

"Troops that sing as they march will not only reach their destination more quickly than those who march in silence, but, inspired by music and the national song words, will feel that self-confidence which is the mother of victory."

Among the earliest poetical developments of nations, war songs rank next to the epic poem. Sparta, the most warlike of Greek nations, was the most musical. Lycurgus introduced into his armies choruses of songs accompanied by flute music. These songs were usually the hymns addressed to their pagan gods. In battle, however, they were silent, this silent advance often striking acute terror into their foes; but, once victory had been won, songs of triumph rolled forth into lusty chorus by the

returning triumphant troops. There are still extant some of the verses sung by the soldiers of Julius Caesar after his Gallic War victory.

Ossian speaks of the bards leading the warriors of his time with a song. Edward I of England had the Welsh bards put to death that their songs might not continue to incite their countrymen to revolt. The Goths and Teutons advanced to battle with a war cry and, at the battle of Hastings, William of Normandy's troops sang the song of Roland. One of the most ancient of French war songs was in Latin and was sung after the victory of Clotaire over the Saxons in 623. And there still exist in Spain today traces of the songs of Roman soldiers blended with Arabic and Gothic verse.

In Spain and Portugal the ancient war lyrics are called *redondillas* and *romanceros*. The Chronicle of the Cid, written in the twelfth century, has been the military spur for the Spaniards for seven long centuries. There is even a doubt that such a man as the Cid ever existed. There seems to have been a direct contrast between the character of the military Cid of history and the one of romance; the former a robber and traitor to his country, the latter possessing every type of knightly virtue—"The Perfect, The Born in Happy Hour, The Invincible, The Magnanimous!" Such was the Cid hailed—a Roland and Bayard in one. In Spain's popular literature, he holds a place without parallel in the history of any other hero. Sung by the bards of the twelfth century, he is today the inspiration for the war songs of the twentieth. More than two hundred ballads relating to his deeds have been collected—some from the sixteenth century, others much earlier. These have been transmitted by singing orally from generation to generation. The tales, dramas and poems upon this subject cannot be counted. The Spaniards, not being a literary race, have always circulated their ideas, political creeds, even their laws, in verse orally.

What the Cid was to Spain, the name of Roland was to France. The *Chanson de Roland* has been sung there since the eleventh century and consists of no less than fifteen hundred verses. One of Napoleon's favorites was this song, parts of which he hummed as he rode to battle with his army. Rouget de Lisle, the author of the *Marseillaise*, is said to have composed this song.

During the reign of Marie Antoinette and Louis XVI the

songs became revolutionary, as were the people. *La Carmagnole* and *Ca Ira* were sung by the turbulent mobs amidst scenes of wildest carnage and destruction. Later, *La Marseillaise* and *Le Chant du Départ* redeemed the honor of the Revolutionary war songs. Under the Second Empire, "Partant pour La Syrie" became the favorite national war song, but today *La Marseillaise* is the favorite national hymn.

Italian war songs seem of more modern growth. "Daghela Avanti," meaning Move a Step Forward, was originally sung by a ballet-dancer. It became the war cry just before the declaration of war by Austria against Sardinia in 1858. The Austrians sang it in derision as they advanced from Lombardy into Piedmont; but, obliged to retreat, they found themselves keeping step to the song sung by pursuing Italian soldiers. It then became a national anthem. The hymn of Garibaldians urged strangers to "Get out of Italy while there is yet time." The Danish war song is very ancient. It is called the "Song of Daneborg" and, translated, it urges that the white Cross of Daneborg be ever lifted to the skies of Denmark. Russian war songs are somber and pitched in a minor key, generally dwelling on the pain and danger of a soldier's life. The Turks do not sing, and their national songs are translations from French and Italian poetry.

Germany, however, has a large collection of military songs and music. There is a story that the soldiers of Frederick the Great, after having won a victory over great odds, began singing on the battlefield the hymn, "Thanks Be to God." Its mighty volume rolled over the field of carnage in a thrilling paean of victory. Then, too, there is the song of Arndt, "Des Deutdchen Vaterland," and the beloved "Heil dir im Siegeskranz," the war song of the Prussians. "Die Wacht am Rhein" and many other stirring lyrics fired the hearts of patriotic and music-loving German troops. That the German leaders knew the value of music is shown by the fact that in their army there are often as many as ten thousand musicians.

It is related by D'Israeli that the Swiss song, "Ranz des Vaches," though void of striking composition, has so powerful an influence over the Swiss and inspires them with so violent a desire to return to their own country that it is forbidden to be sung or played in Swiss regiments in the French Service on pain

of death. There is also a Scotch tune having the same influence on Highlanders.

The influence of Jacobite songs on the loyal exiled house of Stuart cannot be overstated. "When the King Comes over the Water," "Bonnie Charlie gane awa" kept alive the love and loyalty of the House of Stuart for two generations.

In Ireland "Lilliburlero" sang James II out of two kingdoms. Set to a popular tune, it was whistled from one end of Ireland to the other. But, while this song sang James II out of his kingdom, it was on more than one occasion very nearly instrumental in restoring the crown to his son and grandson.

Our own dear land is poor in national songs. "The Star Spangled Banner" sounds well played by military bands, but the tune is difficult for the average voice and words too stilted to be inspiring to weary soldiers on the march. "Yankee Doodle" and "Dixie" have an electric effect, though very trivial. "America," set to the same music as the British "God Save the King," the tune of which was borrowed from the Germans, is, after all, not first class music. "The Battle Hymn of the Republic" is not a national song—and it would seem as though this national anthem is yet to be written, though we should hope and pray that eventually this great land of the free will be the happy nation to sing only the songs of peace.

MARIE SCHULTE KALLENBACH.

EDUCATIONAL NOTES

PRESIDENT'S LETTER TO ASSOCIATION OF AMERICAN COLLEGES

The White House
Washington

December 29, 1941

Dear Dr. Snavely:

I am glad to send this greeting to the representatives of colleges assembled at the annual meeting of the Association of American Colleges.

We have one great task before us. That is to win the war. At the same time it is perfectly clear that it will be futile to win the war unless during its winning we lay the foundation for the kind of peace and readjustment that will guarantee the preservation of those aspects of American life for which the war is fought. Colleges and universities are in the particularly difficult position of balancing their contributions to these two ends. I am sure, nevertheless, that the leaders of our colleges and universities can be depended upon to find the wisest solution for the difficult problem of how to make this twofold contribution.

I am anxious that this national crisis shall not result in the destruction or impairment of those institutions which have contributed so largely to the development of American culture. I shall appreciate being kept informed through the United States Commissioner of Education as to the effects of federal legislation and federal programs upon our colleges and universities.

The United States needs the services of its institutions of higher learning and we know we can depend upon their complete cooperation in carrying forward the present war effort.

Very sincerely yours,

(Signed) FRANKLIN D. ROOSEVELT

Dr. Guy E. Snavely,
Executive Director,
Association of American Colleges
19 West 44th Street
New York, N. Y.

NATIONAL CONFERENCE OF COLLEGE AND UNIVERSITY PRESIDENTS

The National Conference of College and University Presidents on Higher Education and the War, meeting in Baltimore, Maryland, on Saturday and Sunday, January 3 and 4, 1942, at the call of the National Committee on Education and Defense and the United States Office of Education, attracted the largest number of American college and university presidents ever to assemble in one place at one time. There were approximately 1,000 registered. They came from forty-six states, one from Canada, and one from Puerto Rico.

The general sessions addressed by governmental and other leaders filled the large ballroom of the hotel to capacity. The ten conference sections were characterized by lively discussions of tentative resolutions which had been prepared in advance by the Committee on Military Affairs of the National Committee on Education and Defense, and the Divisional Committee on Higher Education of the United States Office of Education Wartime Commission.

The resolutions discussed in the 10 section groups, revised by the Committee on Resolutions, and adopted by the Conference as a whole, are addressed directly to problems that press you for solution.

The printed proceedings of the Conference, including all addresses to the general sessions, will be available at the offices of the American Council on Education, 744 Jackson Place, Washington, D. C.

Resolutions and Recommendations

The following resolutions and recommendations, presented to the National Conference of College and University Presidents on Higher Education and the War by the Committee on Resolutions, were adopted and approved at the afternoon session on Sunday, January 4, 1942. A preliminary draft of the resolutions had been approved before the conference by the Committee on Military Affairs of the National Committee on Education and Defense and the Divisional Committee on Higher Education of the United States Office of Education Wartime Commission.

The members of the Committee on Resolutions for the conference and the sectional meetings over which they presided for discussion of these resolutions and recommendations were: Ed-

ward C. Elliott, President, Purdue University, Chairman; Donald J. Cowling, President, Carleton College, Chairman, Sectional Meeting of Coeducational Colleges with Enrollment of 600 or more; Edmund E. Day, President, Cornell University, Chairman, Sectional Meeting of Privately Controlled Universities; Fred Engelhardt, President, University of New Hampshire, Chairman, Sectional Meeting of Publicly Controlled Universities; James M. Ewing, President, Copiah-Lincoln Junior College, Chairman, Sectional Meeting of Publicly Controlled Junior Colleges; Meta Glass, President, Sweet Briar College, Chairman, Sectional Meeting of Women in College; Henry T. Heald, President, Illinois Institute of Technology, Chairman, Sectional Meeting of Technical and Professional Institutions; Charles W. Hunt, Principal, New York State Normal School, Oneonta, Chairman, Sectional Meeting of Teachers Colleges; Tully C. Knoles, President, College of the Pacific, Chairman, Sectional Meeting of Coeducational Colleges with Enrollment under 600; William Mather Lewis, President, Lafayette College, Chairman, Sectional Meeting of Colleges for Men; James C. Miller, President, Christian College, Chairman, Sectional Meeting of Privately Controlled Junior Colleges.

Preamble

In the present supreme national crisis we pledge to the President of the United States, Commander-in-Chief of our nation, the total strength of our colleges and universities—our faculties, our students, our administrative organizations, and our physical facilities. The institutions of higher education of the United States are organized for action, and they offer their united power for decisive military victory, and for the ultimate and even more difficult task of establishing a just and lasting peace.

All the needs to win a total war cannot be accurately defined now. Nor can total present and future resources of trained man power be fully appraised. New areas of need and of potential service will develop as the months pass. We pledge our unstinted effort to meet these needs as they arise.

For the immediate and more effective prosecution of our varied tasks in the service of the nation, the National Conference of College and University Presidents proposes the following resolutions and makes the following recommendations:

A. Allocation of Total Man Power

The surest and quickest route to victory is the full, energetic, and planned use of all our resources and materials. Where shortages may develop, both efficiency and the principles of equality require that the government take steps in advance to allocate resources to meet total needs, with a fair distribution of sacrifice. This is at present being done with material such as rubber, aluminum, and tin. It is clear that productive man power is also an area in which critical shortages are already evident. Therefore, it is recommended that:

1. Institutions of higher learning cooperate to the fullest extent with the National Resources Planning Board and other federal agencies responsible for surveys (a) to determine the immediate needs of man power and woman power for the essential branches of national service—military, industrial, and civilian, (b) to determine the available facilities of colleges and universities to prepare students to meet these needs, and (c) to appraise the ultimate needs in professional personnel for long-term conflict and for the post-war period, in order that a continuous and adequate supply of men and women trained in technical and professional skills and in leadership to meet both immediate and long-range needs shall be maintained;
2. There be brought to the attention of the President the necessity of issuing a statement of national policy which will avoid competitive bidding for faculty and students by government agencies and by industry and will conserve adequate personnel on all levels of education to assure the effective instruction of youth and adults, in order to provide a continuous supply of trained men and women;
3. The United States Office of Education Wartime Commission be requested to study and develop appropriate plans for the solution of the problems of (a) how to meet the teacher shortage in elementary and secondary schools and the shortage of workers for community programs, and (b) how to supplement the training of present and potentially available teachers and other workers for new and changing responsibilities;
4. The United States Office of Education Wartime Commission offer its services for cooperation with the United States Department of Agriculture, the Executive Committee of the Association of Land-Grant Colleges and Universities, and the

Conference of Negro Land-Grant Colleges to assure an adequate supply of county agents, 4-H club leaders, home demonstration agents, and other leaders in rural life.

B. Acceleration of Educational Programs

It is important to retain as far as practicable a degree of uniformity among colleges and universities in such matters as calendar changes and credits, while making adjustments in the interests of acceleration. Recognizing the increasing demand for men and women trained in technical skills and in professions essential to total war and the consequent need for preparing them for such service at the earliest possible time, and further recognizing that basic education should be completed prior to inductions through Selective Service at the age of 20, we recommend that:

5. All institutions of higher education give immediate consideration to ways and means for accelerating the progress of students through such extension of the annual period of instruction and such adjustments of curricula as may be consistent with national needs and with educational standards, and as may be possible with available resources.

6. Desirable acceleration of programs of higher education should be accomplished without lowering of established standards of admission to college.

*7. An immediate study be made by the National Committee on Education and Defense and the United States Office of Education Wartime Commission of desirable articulation in the academic calendars of the secondary schools and the colleges to facilitate acceleration of total educational progress.

The preliminary evidence indicates the possible need of financial assistance to higher educational institutions and to students in order to carry out comprehensive accelerated programs of study. It is therefore recommended that:

8. An immediate study be made by the National Committee on Education and Defense and the United States Office of Education Wartime Commission as to the needs for and bases of federal financial assistance to higher education (including

* Unanimously approved by the Resolutions Committee; inadvertently omitted from the final report to the conference.

junior colleges), for the duration of the emergency, in order that the training of students for national service may be accelerated.

C. Exchange of Information

Since it is of primary importance that there be the fullest possible clearance of information concerning proposals and practices relating to institutional adjustments during the war emergency, it is recommended that:

9. The National Committee on Education and Defense and the United States Office of Education Wartime Commission be requested to assemble and publish accounts of changes made by educational institutions in the interest of war service.

D. Credit for Military Service

In recognizing the significance of military service, some colleges and universities are adopting a policy of granting credit to students who leave college to serve with the armed forces. In order to establish some degree of uniformity of practice, it is recommended that:

10. Credit be awarded only to individuals, upon the completion of their service, who shall apply to the institution for this credit and who shall meet such tests as the institution may prescribe. In cases in which degrees are of distinct advantage to students in the service, it is recognized that some departure from this practice, on an individual basis, may be justified.

E. Health

Individual health is essential to national efficiency and to maximum war effort. Almost one million young men have been rejected for military service because of inability to meet minimum military standards of physical fitness. Therefore, it is recommended that:

11. All colleges and universities take such steps as will be necessary to bring each individual student to his highest possible level of physical fitness.

F. Military Service

The experiences of the United States in the last world war, and of England in the early months of the present conflict, offer abundant evidence that volunteer enlistment for military service

is a threat to the total allocation of man power for its most effective utilisation. In their eagerness to serve the nation, many of our most capable youth enter the armed forces despite the fact that they may now be serving or preparing to serve the nation in ways even more vital to total war and more in keeping with their training and ability. Therefore the Conference records its belief that:

12. The general application of the principle of selective service promises the most effective means for the placement of the individual in accordance with his capacity to serve national needs and with the least disturbance of basic social institutions.

The wartime health needs of our armed forces and of our civilian population and the inevitable post-war strains upon physical and mental health make it necessary to assure an ample number of adequately prepared candidates for admission to medical and dental schools. Therefore, be it resolved that:

13. The Selective Service System be requested to make adequate provisions for the deferment of bona fide *premedical* students in colleges whose tentative admission to an approved medical school has already been assured on the basis of the completion of not less than two years of college.

14. The Selective Service System be requested to make similar provisions for the deferment of bona fide *predental* students in colleges whose tentative admission to an approved dental school has already been assured on the basis of the completion of not less than two years of college.

The demand for trained and experienced chaplains in the armed forces, and the contribution of religion to the civilian morale of the nation, make desirable the maintenance of an adequate supply of candidates for the priesthood and the ministry. Therefore it is recommended that:

15. The Selective Service System be requested to make provision for the deferment of bona fide *pretheological* students in colleges or universities who have been approved by their appropriate ecclesiastical authority.

The increasing demand for highly trained men requires that selected students be permitted to continue their graduate study in such fields as are now or may be covered by directives for undergraduate students. Therefore, it is recommended that:

16. The Selective Service System be urged to issue a directive calling attention of state directors and local selective service boards to this need and the consequent necessity of providing occupational deferment for selected individuals pursuing graduate work.

YOUTH AND THE FUTURE

No policy of "too little and too late" will suffice in the preparation of the nation's most vital resource—its youth, indicates the general report of the American Youth Commission of the American Council on Education which was recently published under the title, *Youth and the Future*.

Consideration of the widespread physical deficiencies, near-illiteracy, and lack of skills among the nation's youth as shown by Selective Service examinations and the endeavors to recruit youth for industry's expanding needs leads the 15-member Commission, headed by Owen D. Young, to say that "in the years of toil and struggle ahead, our former negligence in the preparation of young people for the present situation is likely to rise up to haunt us. For the future, we must redouble our efforts to prepare oncoming youth adequately for the burdens and responsibilities both of war and peace.

"The successful prosecution of the war is the most important problem confronting the American people today," says Mr. Young. But he adds that the Commission, in its general report, has set forth a program in regard to youth—"a program based on the experience of the past, adjusted to the harsh realities of the present, and adequate to foreseeable needs of the future"—because it believes that, whether in war or at peace, any nation interested in self-preservation must see to it that the young have a proper chance to grow into useful citizens.

Probably the most pressing of the immediate problems relating to the care and education of American youth is widespread ill-health. Since almost half of the first two million young men examined under the Selective Service and Training Act were disqualified because of physical reasons, the Commission recommends that rehabilitation centers be established immediately in which physically defective youth can receive remedial attention.

Another emergency step which must be taken immediately is the correction of physical defects in the oncoming annual classes of youth. The Commission believes that a thorough physical

examination should be made available, free of charge, to every young American immediately after his or her eighteenth birthday. In the year between the eighteenth and nineteenth birthdays—which might appropriately be called “youth health year”—all governmental and community agencies should combine to offer such medical, dental and other health assistance as the youth may need.

“Those too illiterate for service in the Army are undoubtedly too illiterate for successful civilian life,” the Commission says as it finds that “our most imperative duty in connection with education in the United States is to bring the schools everywhere to the level that all children and youth, regardless of race, will receive at least a sound elementary school education. This is so clearly essential as a contribution to national strength in the months and years ahead that the emergency due to war makes such action even more necessary than before, not less so.”

In earlier Commission surveys, various deficiencies in the quality and quantity of education for American youth were found. Among the two and one-half million youth participating in one of the public work programs, the average boy was found to have completed little more than eight grades of school—and to do this he had attended school from ten to eleven years. A considerable number were found to have only the literacy expected of fourth-grade pupils. Therefore, the Commission recommends that immediate reforms be put into effect within the nation’s school systems.

Public junior colleges and technical schools should be added to the public school systems in order that a larger number of youth may complete their education through the fourteenth grade in their home communities. Youth should be not only required but enabled (by the use of such student aid programs as may be necessary) to attend school until the age of 16. Federal aid should be extended to those states and districts which are at present too poor in resources to provide the educational opportunity that the richer areas provide.

In fact, the Commission believes that the federal government should be used increasingly as a fiscal agency for the whole nation. Certain social services should be provided and administered by the federal government, especially those which alleviate such nationwide problems as unemployment. In other cases,

where the states have the necessary administrative machinery (as public school education) direct grants should be made to the states.

More than a year ago the Commission advocated the integration of the two publicly-supported youth work programs now carried on within the Civilian Conservation Corps and the National Youth Administration. It reiterates this recommendation in the belief that the integration would effect not only economies in operation but also improvement in the services to youth.

The report points out that the publicly-supported youth work programs will contribute to the war effort. For example, the Civilian Conservation Corps is probably needed to safeguard the national forests. Since the average age of CCC enrollees is only seventeen years, these boys are in need of the work experience which is offered by the Corps, in order that they may move more efficiently into industrial work.

Pointing to the fact that more than 4,000,000 youth were unemployed during most of the past decade, the Commission advocates the continuation of at least a skeleton organization of youth work programs in readiness for the post-war period when the group demobilized from the armed forces and war industries will in itself be a "youth problem" until it can be assimilated into peacetime pursuits.

"Undoubtedly the extent of youth unemployment in the post-war period will depend primarily upon the extent of general unemployment. But it appears certain that whatever the general rate of unemployment, the rate will be higher among the work-seekers under the age of 25, and especially high among those under the age of 21. Unless we can find and adopt more effective policies to promote full employment than those tried experimentally during the 1930's, a piling-up of several million jobless, inexperienced new workers seems very likely to happen in the coming years after the war," the Commission believes.

Needs of special groups of youth are considered as the Commission recommends that a program for guiding the annual migration of approximately 400,000 rural youth who cannot secure agricultural employment in times of peace. During war times it is even more important that the youth within the rural areas be guided to the spots, urban or farm, where their skills will be most useful. It advocates control of federal funds allotted to educa-

tion and other social services to the extent necessary to safeguard the rights of minority groups of youth, regardless of race. In speaking of Negro youth, who form one-tenth of the youth population of the nation, "Youth and the Future" says, "if opportunity for employment continues to be denied . . . the frustration and bitterness of Negro youth will be no small element of weakness at a time when we wish to be strong."

The report considers various other problems: delinquency; social programs for the betterment of home conditions of youth; need for citizenship training; occupational adjustment; and the use of leisure time. A special section, *Meaning for Life*, was prepared by Dorothy Canfield Fisher, a Commission member.

"In preparation of this report, the major objective has been a philosophy which would be applicable both in war and in peace," states Floyd W. Reeves, Director of the Commission. "The Commission foresaw the likelihood that the United States would be drawn completely into the war, and was acutely aware of the changes which have been taking place with increasing momentum ever since the outbreak of war abroad in September, 1939.

"Now that we are actually in the war it seems likely that it will become increasingly difficult to think calmly and clearly about the conditions which must be established after the war and which must be prepared for during the war. It is fortunate, therefore, that the Commission was able to utilize the last remaining months before this country became an active belligerent to prepare a program which is directed to the post-war future as well as to the urgent situation of the present."

Members of the American Youth Commission

Owen D. Young, Chairman, Honorary Chairman of the Board, General Electric Company; Henry I. Harriman, Vice Chairman, Chairman of the Board, New England Power Association, formerly President, Chamber of Commerce of the United States; Miriam Van Waters, Secretary, Superintendent, State Reformatory for Women, Framingham, Mass., formerly President, National Conference of Social Work; Will W. Alexander, Chief, Minority Groups Branch, Office of Production Management; Vice President, Julius Rosenwald Fund; Clarence A. Dykstra, President, University of Wisconsin, formerly Director, Selective

Service; Dorothy Canfield Fisher, Author; Willard E. Givena, Executive Secretary, National Education Association; Rev. George Johnson, Director, Department of Education, National Catholic Welfare Conference; Mordecai W. Johnson, President, Howard University; Chester H. Rowell, Formerly Editor, *San Francisco Chronicle*; William F. Russell, Director, National Citizenship Education Program, Dean, Teachers College, Columbia University; John W. Studebaker, United States Commissioner of Education; Henry C. Taylor, Director, Farm Foundation; Matthew Woll, Vice President, American Federation of Labor; George F. Zook, President, American Council on Education; Floyd W. Reeves, Director; Paul T. David, Associate Director.

THE CHURCH COLLEGES AND INTER-AMERICAN RELATIONS

"There is a vigorous legend in South America, doubtless encouraged now by Nazi agents, that England and the United States have joined forces to control the Western hemisphere, to change the customs of the Latin peoples, to drive out the Catholic Church and to put Protestantism in its place. . . ."

With this quotation and others from an article by John Erskine, Rev. William F. Cunningham, C.S.C., director of the faculty of the University of Notre Dame and retiring chairman of the church-related college group of the Association of American Colleges, pointed his paper, "The Church Colleges and Inter-American Relations," in Baltimore, January 5, toward two major objectives. First is the great opportunity for the church-related colleges in this country to foster the good neighbor policy. Second are the dangers that lie in over-zealous application of these convictions by the non-Catholic colleges in the predominantly Catholic countries of the Latin Americas.

Father Cunningham asks in his introduction, ". . . when, as we are confident, we emerge victorious from this war, will our interest once more be directed East to Europe and West to Asia, forgetful of the fact that we are an integral part of the Western hemisphere . . . ? And he adds, ". . . the fate of this hemisphere . . . stands or falls in terms of the twenty-two independent nations that constitute it working together for the realization of a common purpose. . . ."

In his first section on the two Americas, Father Cunningham points out that 90 per cent of the peoples of the 20 Latin Americas are Catholic, and that, despite the present size of the Catho-

lic population, North America is a Protestant nation.

Love of independence, common to all the Americas, Father Cunningham concludes in this first section, can overcome this religious obstacle to hemisphere solidarity.

In a second section, Father Cunningham outlines the long uphill fight to make the Americas one. "The first Inter-American Conference," he stated, "was called by Simon Bolivar over a hundred years ago in Panama. Henry Clay was finally successful in persuading Congress to send two United States representatives. But there were no airplanes in those days; one died on the way, the other arrived after the Conference was over. . . ."

Father Cunningham described the difficulty of expressing our policy. Pan-America, which to us means the good neighbor policy, meant to the South Americans a selfish and dominant attitude on the part of the United States, because American means North American to the Latin-Americans. The phrase "good neighbor policy" has done a great deal, Father Cunningham stated, to indicate our real hope of unity. This and one other factor have speeded up the cementing of proper relations with the other Americas. The other factor, Father Cunningham described thus: ". . . Adolf Hitler has done more to bring about real Inter-Americanism than any other factor operating in the world. It is regrettable, of course, that it was fear, not brotherly love, that brought the nations of the Americas together. . . ."

And in his third and final subdivision, Father Cunningham outlines the opportunities for the church-related colleges.

". . . American colleges have two open doors to the culture of Latin-America, history and the languages. The history of the Americas must be rewritten in terms of the things they have in common, the dignity of the human person with inalienable rights and the fight for freedom to secure those rights.

"In regard to language, Spanish must become the number one ranking foreign language in our colleges, as English is already in many of the schools of Spanish America. . . ."

Father Cunningham described the organization of the Catholic Bureau of Inter-America Collaboration, established in 1939 after the international convention of the student organization for international peace, Pax Romana. In its first year of operation, 1940-41, the Bureau placed 30 Latin-American students in American Catholic colleges on an exchange basis.

"Since we all realize," Father Cunningham added, "that exchange of students is the best means for promoting knowledge and appreciation of our different national cultures, some may think that I am suggesting that a similar bureau should be organized by the Protestant colleges. Just the contrary! That is precisely what should not be done if we are honest in our desires to promote harmony between Anglo- and Latin-America."

To support this, Father Cunningham quoted from John Erskine's article on "Why South America Fears Us." Erskine, in addition to a previous quotation, says further, "But nothing can be said for the missionary who . . . is trying with misapplied zeal to undermine the Catholic Faith. It is a work of pure destruction, and I who say so am not Catholic. Our government has no control over the religious enterprises of any group of us, but Argentina does not understand that. We are all of us apparently connected somehow with a plot to spread the empire of Anglo-Saxondom and Protestantism."

And Father Cunningham concludes, "Instead of setting up a special bureau to handle matters of student exchange, Protestant colleges therefore should continue to do as they are doing now, that is, cooperate through the Inter-National Institute at Columbia University. And when they have students from these Catholic countries they must be extremely solicitous that the good neighbor policy is in full operation with special care in the matter of religion. That is, to paraphrase the words of President Roosevelt, 'They must resolutely respect their own religion and because they do so, respect the religion of others.' "

N.C.E.A. TO MEET IN CHICAGO EASTER WEEK

The Thirty-ninth Annual Meeting of the National Catholic Educational Association will be held at the Stevens Hotel, Chicago, April 7, 8, and 9, 1942.

The dates of the meetings are Tuesday, Wednesday, and Thursday following Easter Sunday. On these days there will be sessions at the Stevens Hotel of all the departments and sections in the Association, which include the Seminary Department, College and University Department, Secondary-School Department, School-Superintendents' Department, Parish-School Department, Minor-Seminary Section, Catholic Deaf-Education

Section, and Catholic Blind-Education Section. Committee meetings will be held all day Monday, April 6.

Excellent arrangements have been made for exhibits in the Exhibition Hall of the Stevens Hotel.

The last meeting of the Association in Chicago was in 1935. A local committee, headed by the Very Reverend Monsignor D. F. Cunningham, Diocesan Superintendent of Schools, is making plans for the meeting.

SURVEY OF THE FIELD

The nation's vocational defense-training program completed 17 months of operation on November 30 with a total of 1,776,000 persons who have completed training or are now in training in five types of courses, John W. Studebaker, U. S. Commissioner of Education, reported to Federal Security Administrator Paul V. McNutt. Two of the five divisions of the program—pre-employment and supplementary courses—are training skilled or semi-skilled workers for job assignments in aircraft, shipbuilding, machine tool and other defense industries in more than 1,000 vocational schools in the 48 states, Hawaii, and Puerto Rico. Two others, which offer courses in approximately 10,000 school shops to out-of-school youth and to those NYA enrollees not directly preparing for defense work, are considered "feeder" programs from which trainees may enter intensive defense training courses. NYA enrollees with sufficient mechanical aptitude may enroll in pre-employment courses. The fifth division of the program trains engineers, chemists, physicists, and production supervisors in 155 colleges and universities throughout the United States. . . . A syllabus outlining ways of celebrating the sesquicentennial of ratification of the American Bill of Rights, December 15, was sent to 10,000 Catholic school principals throughout the United States through the Education Department of the National Catholic Welfare Conference. . . . The annual National Chapter meeting of Alpha Sigma Nu, national honor society of Jesuit colleges, was held at Loyola University, Chicago, December 9. A proposal to offer an annual prize to all Jesuit colleges for the best essay on some phase of Christian social science was unanimously adopted by the delegates. The next annual meeting will be held in April, 1942, at New Orleans. Twenty-three Jesuit colleges and universities throughout the country have local chap-

ters of Alpha Sigma Nu. . . . The Most Rev. Francis J. Spellman, Archbishop of New York, was among those to address the fifth annual meeting of the Middle Atlantic States Regional Unit, Secondary School Department, National Catholic Educational Association, held at the new Cardinal Hayes Memorial High School, New York, January 2. Brother Benjamin, C.F.X., Chairman, had extended an invitation to Catholic educators—lay as well as religious—of New York, Pennsylvania, Delaware, Maryland, New Jersey and the District of Columbia to attend. Speakers included the Rev. Dr. Joseph A. Gorham, Assistant Superintendent of Schools of the Archdiocese of Philadelphia; the Rev. Edward F. Garesche, S.J., President of the Catholic Medical Mission Board; Dr. Francis Crowley, Dean of the School of Education, Fordham University; Brother Bernard, S.M., of Dayton, Ohio, and Sister Thomas Aquinas, O.P., of Bishop McDonnell High School, Brooklyn. . . . Professor Richard J. Purcell, Ph.D., LL.B., head of department of history at Catholic University, has been nominated for the national council of the American Association of University Professors which numbers over 14,000 teachers (including several hundred in Catholic institutions) in American accredited colleges and universities. . . . The second annual Catholic Teachers' Institute of North Carolina was held at Belmont, November 19-22nd, under the patronage of the Most Rev. Eugene J. McGuinness, D.D., and the Most Rev. Abbot Vincent G. Taylor, O.S.B., D.D. The Reverend Robert J. MacMillan, M.A., Superintendent of Schools of Western North Carolina, presided. The Institute opened with a Pontifical High Mass; the Rev. James Slavin, O.P., S.T.L., Ph.D., preached the sermon. In addition to Bishop McGuinness and Abbot-Ordinary Taylor, other speakers included Rev. John Duffy, Ph.D., Diocesan Superintendent of Schools of Rochester, N. Y.; Rev. Geoffrey O'Connell, Ph.D., Diocesan Superintendent of Schools of Natchez, Miss.; and Mr. Frank Sheed. A Panel Discussion on "The Teaching of Religion in the Parochial Schools in North Carolina" was conducted by six Nuns with Sister M. Cordea, Ph.D., presiding. . . . As on previous occasions, the Pan American Union, Washington, D. C., this year has prepared special material to assist groups which plan to observe Pan American Day on April 14. This material is primarily directed toward use in the schools, where

Pan American Day programs have become an established feature and an effective means to stimulate the interest of students in the Americas. . . . Every employee of D. C. Heath and Company, educational publishers, with a staff covering the whole country, was given a United States Defense bond as part of a bonus in recognition of faithful and effective service during the past year.

REVIEWS AND NOTICES

Administering Library Service in the Elementary School, by Jewel Gardiner and Leo B. Baisden. Chicago: American Library Association, 1941. Pp. 161. Price, \$2.25.

Library service for secondary and college education has always received considerable attention, but the elementary school library is a comparatively recent development.

There are reasons for this modern trend in regard to the elementary school library. Today there are more books than ever before for children at all levels. At an earlier age than heretofore children come to experience the power and pleasure that reading ability affords. Once they discover the excitement of reading they spend hours in pursuit of this activity. Unless properly guided, children read indiscriminately. This tendency gives rise to an ever-increasing need for reading guidance in the elementary school.

The attitude of our book-interested elementary school child has its very definite advantages. Simultaneously it confronts us with a number of serious problems which call for immediate attention. What these problems are and how they can be coped with in a scientific and in the same time practical manner is the purpose of the volume, *Administering Library Service in the Elementary School* by Jewel Gardiner and Leo B. Baisden.

This book will be welcomed not only by the librarians but also by the elementary school principals and teachers, not to say anything of the parents who are eager to find adequate reading material to replace that of low literary value which may be found in their homes at present.

In the sixteen chapters of this book every possible phase of library administration is dealt with from the physical setup of the library itself to reading guidance, recreational reading, and sharing experiences. The chapter on book selection meets a very definite need since the market is swarming with reading material of all types and descriptions. This chapter contains booklists which supply information pertaining to current books, reference works, standard reference books of elementary schools, inexpensive books, reprints, magazines, pamphlets, and picture collections. The entire volume is enhanced by eleven full page photographs taken from actual library activities.

What the child should read, how we can make desirable reading more attractive to him, and how this material can be made more easily available seem to be the main concern of the authors of this volume. It is in the endeavor to solve these problems that the real value of the book lies.

SISTER MARY ELREDA, S.N.D.

Christian Social Principles, by Sister Mary Consilia O'Brien, O.P., Ph.D. New York: P. J. Kenedy & Sons, 1941. Pp. xvi + 621, with index. Price \$2.40.

There are those who decry the use of textbooks in schools, insisting that all textbooks can be only substitutes for thought, pre-masticated thought that is incapable of providing a strong diet for human minds. Such a charge is true whenever author and publisher are fearful of providing a text that might make students work to grasp its meaning. Sister Consilia has carefully avoided the usual weaknesses of textbook procedure. She has provided a clear, logically related text on Christian social principles. Supplementing the text are copious references to original sources, to the writings of St. Thomas and the Papal Encyclicals. These quotations do not simply repeat the body of her own text; they serve as leads to further discussion. At times, the author stimulates such discussion by pertinent questions. The aim is to understand just what the text says. At the end of each chapter, besides the quotations just mentioned, there are a complete summary of the chapter, a number of topical questions that stimulate further discussion, and a short list of books for advanced reading. One possible criticism presents itself here: the body of each chapter is extremely clear and the added summary seems to be unnecessary. The summarizing might well have been left to the students.

Sister Consilia has written for college students. Her previous work, *Catholic Sociology*, was intended for less advanced students. However, it would be well for all Catholic students if they became acquainted with *Christian Social Principles* in the last year of high school. It is unfortunate that many of our students leave high school with little or no knowledge of Catholic social teaching. The present text is certainly not too difficult for them. It is easy to underestimate the abilities of

our young boys and girls. A book such as this one would give them a glimpse into the rich realm of Catholic thought on a vital set of questions. Study of it would give them a greater esteem for their Catholic traditions as well as a greater respect for their own ability to handle fundamental ideas and see their relations to practical affairs.

No one will deny that young Catholic minds would be greatly benefitted by meeting St. Thomas, both in his own works and in his great modern commentators in social questions, the Papal Encyclicals. In *Christian Social Principles* they are afforded such an opportunity. The author and the publisher are to be congratulated for giving it to them.

JAMES M. EGAN, O.P.

Nation and Family, by Alva Myrdal. New York: Harper and Brothers, Publishers. Pp. 441. Price \$4.00.

The subtitle of this volume is *The Swedish Experiment in Democratic Family and Population Policy*. Written in large part about Sweden but printed in the United States, obviously for American consumption, this volume is anything but a service to the American people. It rejects almost in its entirety the traditional and natural view of the family and upholds all the vagaries of a modern destructive philosophy of the family.

The following lines, found under the caption "Final Victory of the Neo-Malthusian Movement," are a sample of what the book contains: "The four new reforms in Sweden—repeal of the anticontraceptive law, effective spreading of sex education and contraceptive consultation, right to abortion in certain clearly defined cases, and a widened but controlled practice of sterilization—will work the final victory of the Neo-Malthusian movement. That movement has served its time and will become history. It is being 'liquidated' through success."

It has, as a matter of fact, been so successful in Sweden that the puny country has been struggling frantically for some years past to keep its numbers from rapidly decreasing. And now that country, which for years has had one of the most suicidal birth rates of the world, undertakes to tell the United States how it is done.

The volume is well written. It is crammed with information. What a pity that it is based on an utterly fallacious philosophy.

The book is the very antithesis of the Encyclical on *Christian Marriage*.

REV. EDGAR SCHMIEDELER, O.S.B.

Education for Death. The Making of the Nazi, by Gregor Ziemer. New York: Oxford University Press, 1941. Pp. 208. Price, \$2.00.

This is a study of education in Swastika Land. It is just a little book written by an American educator, who was the president of the American Colony School in Berlin. In 1933 Dr. Ziemer began to wonder. Wonder begot a decision to discover "what was going on in Nazi schools and educational centers." The old German thoroughness was giving way to a fanatic new type of pedagogy. There was a new spirit, new methods. What were they? He found out—after a while. To understand the Nazi educational power, he studied its pamphlets and manuals, watched its force in action, witnessed its fervent results.

Dr. Ziemer begins his Prologue to this drama of degradation on a murky afternoon, with a scene of petty violence. The sequel introduces the reader to the officials the author met (and sometimes bribed with coffee!) before he obtained permission to visit the entire range of Nazi educational institutions. The Rector of a *Volkschule* was interviewed, a Nazi district superintendent explained the way to meet His Excellency, Dr. Bernhard Rust, the Minister of Education, *Herr Minister Fuer Erziehung und Volksbildung*. Herr Rust hesitated to grant permission for visits to classrooms or laboratories. He gave the American a teachers' manual for German Nordic Culture: *Erziehung und Unterricht—Amtliche Ausgabe des Reichs und Preussischen Ministeriums fuer Wissenschaft, Erziehung, und Volksbildung*. During the months Dr. Ziemer waited for a decision, the hoped-for permission to visit and inspect schools, he studied this manual, analyzed its relationship to *Mein Kampf*, and talked discreetly to friendly Nazi teachers. (In Nazi terminology a teacher is not a *Lehrer*; he is an *Erzieher*.) In spring the permission came.

The ugly details of this permission's revelations are told with brevity and clearness. The whole swastikish business is observed and examined, and then compared with the methods out-

lined in the Nazi official textbooks. Without stint, references to volume and page are given to prove what was seen had been foreseen and demanded by the books that told what to do and how to do it, in the program of education for death. The philosophy of the Nazi educational regime, pseudo and enticing; its deliberate objectives; its pernicious activities; its guidance, procedures, and outcomes; its frenzy—all were eagerly explained and demonstrated by the authorities, after the permit gave Dr. Ziemer entry into "institutions of every nature: pre-natal Nazi clinics, sterilization hospitals, schools for infants, schools for the feeble-minded, schools and institutions for boys and girls of all ages, colleges and colonial schools." He talked with parents, teachers, students, and officers.

And in this book he talks quietly of the diabolical energy and alertness of the Nazi German way of frightfulness. What will happen when the barbaric foulness of this decline, energized in the grown-up generation of Nazi believers, meets differences of educational or political opinion, let us say, of America's next generation? "Hitler's education for death has thrown out its tentacles of hatred to include us Americans and our schools. Every day in thousands of German schools our American principles, our ideals are analyzed, criticized, and condemned . . . If our students and our teachers, our parents and our administrators firmly resolve that education for life is more worthy of survival than Hitler's education for death, then American ingenuity will devise ways and means to make it survive. One thing seems fairly obvious—they cannot both survive in this shrinking world of ours." When the world after war waits for the decisions of peace which way will determine the future?

DANIEL S. RANKIN.

Books Received

Educational

Atkinson, Carroll, Ph.D.: *Radio Extension Courses Broadcast for Credit*. Boston, Mass.: Meador Publishing Company. Pp. 128. Price, \$1.50.

Booth, George C.: *Mexico's School-Made Society*. Stanford University, Calif.: Standford University Press. Pp. 175. Price, \$2.50.

Current Practices in Institutional Teacher Placement. New

York: National Institutional Teacher Placement Association. Pp. 186.

Mang, Brother William, C.S.C., Ph.D.: *The Curriculum of the Catholic High School for Boys*. Notre Dame, Ind.: Brothers of the Congregation of Holy Cross. Pp. 330.

Textbooks

Bair, Frederick, Neal, Elma A., and Sanders, Vernon T.: *Strength Through English*. New York: The Macmillan Company. Pp. xiii + 365. Price, \$1.00.

Bedier, Julie, and Trevisan, Louise: *The Long Road to Lo-Ting*. New York: Longmans, Green & Co. Pp. 26. Price, \$1.00.

Hayes, Carlton J. H., and Moon, Parker Thomas: *Modern History*. (Fourth Edition.) New York: The Macmillan Company. Pp. xxxviii + 937. Price, \$2.56.

Hayes, Carlton J. H., Moon, Parker Thomas, and Wayland, John W.: *World History* (Revised Edition). New York: The Macmillan Company. Pp. xv + 920. Price, \$2.56.

Humphrey, D., B.A., B.Sc.: *Revision Mathematics for School Certificate*. New York: Longmans, Green and Co. Pp. 313. Price, \$1.20.

King, Lauren Alfred: *Building Good Sentences*. Boston: D. C. Heath and Company. Pp. 224. Price, \$0.90.

Patterson, Sophia H., and Semmelmeyer, Madeline: *Know Your Language*. New York: Silver Burdett Company. Pp. xvii + 302. Price, \$1.40.

Reeves, J. Walter, and Hudson, Hoyt H.: *Principles of Argument and Debate*. Boston: D. C. Heath and Company. Pp. 204. Price, \$1.28.

Tressler, J. C., Shelmadine, Marguerite B.: *Junior English in Action*. Book One. Book Two. Book Three. Third Edition. Boston: D. C. Heath and Company. Pp. 392, 394, 485. Price, \$1.00, \$1.08, \$1.16.

General

Maynard, Sara: *Princess Poverty*. The Story of Saint Francis and Saint Clare of Assisi. New York: Longmans, Green and Co. Pp. 157. Price, \$2.00.

McGuire, Paul: *Westward the Course!* New York: William Morrow and Company, Inc. Pp. 434. Price, \$3.75.

Mowrer, Lilian T.: *Arrest and Exile*. New York: William Morrow and Company, Inc. Pp. 274. Price, \$2.50.

Popenoe, Paul: *Modern Marriage*. A Handbook for Men. New York: The Macmillan Company. Pp. xi + 299. Price, \$2.50.

Schlichenmaier, Arthur W.: *Six Foolish Drivers*. Peoria, Ill.: The Manual Arts Press. Pp. 119. Price, \$1.50.

Pamphlets

Amidon, Beulah: *Better Nursing for America*. New York: Public Affairs Committee, Inc., 30 Rockefeller Plaza. Pp. 32. Price, \$0.10.

Hefler, Alden R., and Espinosa, Ramón: *Primeras Lecturas*. New York: Oxford University Press. Pp. 62.

O'Loughlin, John M., Editor: *Supplement to a Reading List for Catholics*. Scranton, Pa.: Catholic Library Association. Pp. 35.

The Queen's Work Pamphlets: *Is Rural Life the Answer?*; *Christ, You and Routine*; *Reading to Save the Home*; *Courtesy in Christ*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 39, 44, 68, 44. Price, \$0.10 each.

Ursuline Tradition and Progress. Wilmington, Del.: Mother Agatha, Ursuline Academy. Pp. 118.

Widdis, Albert L.: *The Way of Creation Is the Way of Salvation*. Long Beach, Calif.: Cooper Arms Apartments. Pp. 56.

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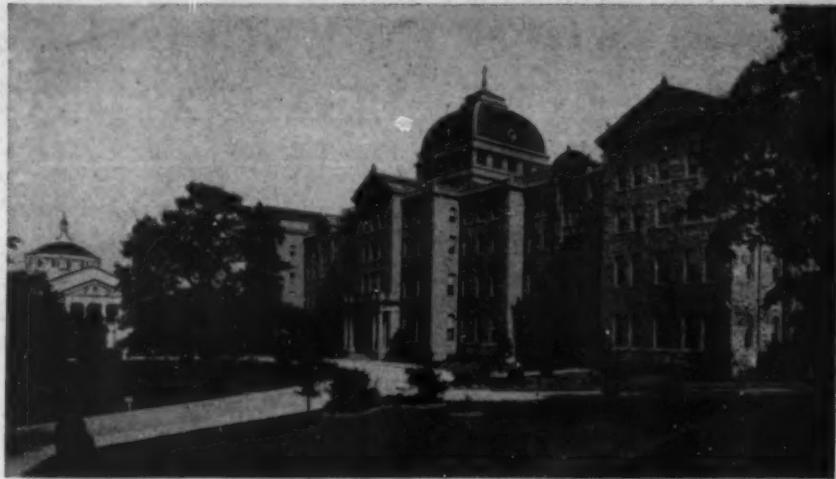
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